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CAMPBELL'S TRAVELS.

SECOND JOURNEY

IN

SOUTH AFRICA.

VOL. I.

00083703

The Author's method of Travelling in the interior of South Africa.

TRAVELS

IN

SOUTH AFRICA,

UNDERTAKEN AT THE REQUEST

OF THE

LONDON MISSIONARY SOCIETY;

BEING

A NARRATIVE OF

A SECOND JOURNEY

IN THE

INTERIOR OF THAT COUNTRY.

83763

BY THE

REV. JOHN CAMPBELL.

WITH A MAP AND COLOURED PRINTS.

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1822.

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TO

LIEUTENANT-GENERAL

SIR RUFANE SHAW DONKIN, K.C.

LATE ACTING GOVERNOR OF THE

COLONY OF THE CAPE OF GOOD HOPE,

IN GRATEFUL ACKNOWLEDGMENT OF

HIS EXCELLENCY'S KIND AND CONDESCENDING ATTENTIONS

TO THE AUTHOR AND HIS ASSOCIATE,

These Volumes

ARE MOST RESPECTFULLY INSCRIBED BY

HIS EXCELLENCY'S OBLIGED

AND HUMBLE SERVANTS,

THE DIRECTORS

OF THE

LONDON MISSIONARY SOCIETY.

ADVERTISEMENT.

THE Directors of the London Missionary Society having wished that a Second Visit should be paid to their several Missions in South Africa, requested the Rev. Dr. John Philip and the Author of this Narrative to undertake the charge.

In compliance with this request they embarked for Cape Town, and after the necessary preparations, proceeded to the Stations formed within the Colony; but various considerations rendering the presence of one of them in Cape Town highly important, Dr. Philip returned thither, while the Author pursued his journey in the Interior.

It was not Mr. Campbell's original intention to proceed farther northward than LATTAKOO, which formed the limit of his former journey in 1813, a Narrative of which was published in 1815. But finding on his arrival at that city, that KOSSIE, King of MASHOW, was there on a visit to MATEEBE, King of LATTAKOO, and that he was ready to give him a kind reception, Mr. Campbell was induced to make the attempt. After the return, therefore, of KOSSIE, the Author left NEW LATTAKOO, proceeded to the City now called OLD LATTAKOO, and then travelled in a north-easterly course to MASHOW, which is supposed to contain twelve thousand inhabitants. Pursuing his journey about one hundred and twenty miles

farther in the same direction, he arrived at another populous City, called KURREECHANE, supposed to contain about sixteen thousand Inhabitants, who appear to have made greater advances in the Arts of civilized life than their more southern neighbours.

Mr. Campbell then returned to Lattakoo and, after visiting several Towns situated on the banks of the River Krooman, and in the Great Desart, he returned to the Cape, after an absence of ten months.

The narrative of such a journey must necessarily include a great variety of new and curious circumstances, which cannot fail to be interesting to every intelligent reader, and especially to those who desire the extension of the benefits of Christianity to the whole family of man. It will afford no small gratification to observe, that, whilst pious Missionaries are zealously pursuing their grand object—the conversion of the Heathen to Christianity—they are materially contributing to the stores of general Science, and particularly to the advancement of Geographical Knowledge, in those extensive regions of the earth which, after all the laborious efforts of the most enterprising travellers, remain to be explored.

BY ORDER OF THE DIRECTORS.

GEORGE BURDER, *Secretary.*

London, Feb. 1st, 1822.

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INTRODUCTION.

THE Missionary Society having deputed the Rev. John Philip, D. D. and myself, to visit their stations in South Africa, we left London on the 10th of November, 1818, and on the evening of the next day arrived at Liverpool, in order to embark for the Cape of Good Hope. We remained at Liverpool for a few days, which, through the kindness of our friends, were rendered very agreeable; and on the 18th of that month we set sail on board the Westmoreland, Captain Creery, belonging to —— Gladstone, esq. M. P. The party occupying the cabin consisted of Dr. and Mrs. Philip and two children, Mr. and Mrs. Maule, Missionaries for India, Mr. S. Toomer, and myself.

The weather being unfavourable we were detained in the Irish Channel till December 1st, during which time we crossed between England and Ireland not less than sixty times. At length a fair wind from the N. W. springing up, enabled us to proceed to sea. About noon the next day, an adverse gale from the S. W. arose, and com-

pletely checked our progress. Shortly after its commencement, the mainmast was found to be in a very damaged state. In consequence of this discovery, it was thought necessary to return to Liverpool, where we arrived on the evening of Dec. 5th; but so quickly was our mast replaced, that we set sail a second time, Dec. 10th, and being favoured with a fair and frequently with a strong wind, we crossed the tropic of Cancer on the 22nd of Dec., the Equator Jan. 8th, 1819, the tropic of Capricorn Jan. 20th; and on Feb. 26th landed safely at Cape Town, where, under the hospitable roof of my friends, Mr. and Mrs. Breda, of Kloof-street, I experienced a very kind reception.

The affairs of the Missionary Society, and the necessary preparations for a journey into the interior, detained Dr. Philip and myself in Cape Town until May 4th, when, accompanied by Messrs. Evans and Moffat, the Missionaries, we proceeded to visit the missionary stations, situated in the vicinity of the eastern coast, and within the colony of the Cape; these are Caledon Institution, formerly called Zurebrak; Pacaltsdorp, formerly Hooge Kraal; Bethelsdorp and Theopolis in Albany on the confines of Caffreland. As accounts of these parts of the colony have been given by Lichtenstein, Barrow, Latrobe, and also by myself, in a former journal, and as

reports, regarding these institutions, have been published by the Society at various times, it does not appear necessary to trouble the public with any farther details.

We had determined, after settling as far as was in our power the affairs of the missions in that part of Africa, to proceed to the stations beyond the colony; but a Caffre war breaking out, we were advised, by those who were the best acquainted with the state of the country, to postpone our journey for some time, and to wait the result of the contest; which advice we resolved to follow.

The business of the Society requiring the presence of one of the deputation in Cape Town, Dr. Philip returned to it about the beginning of September, and I joined him there on the 12th of November.

During my stay at Cape Town, we had various consultations relative to the propriety of visiting the missions at Griqua Town and Lattakoo, the result of which was, that, as matters of business would not well allow both of us to be absent from the Cape, for so long a period as a journey to Lattakoo would require, Dr. P. should remain at the Cape, while I proceeded to the interior. From many occurrences which afterwards took

place, we saw great reason for thankfulness that such a decision had been made. The objects of the Society in the interior were effected, while some evils were prevented, and much good produced by the residence of Dr. P. at Cape Town.

TRAVELS, &c.

CHAP. I.

JOURNEY FROM CAPE TOWN TO BEAUFORT.

EVERY thing being prepared for our journey, we left Cape Town at ten A.M. January 18th, 1820. The party consisted of Mr. and Mrs. Moffat, myself, and the necessary Hottentot attendants. Some young oxen, that appeared never to have been under the yoke before, soon became so restive, that, notwithstanding the greatest exertions on the part of the Hottentots, at ten o'clock in the evening we had only proceeded about three miles beyond the Salt River, where we halted for the night.

The next morning we departed at daylight in order to reach water, but we found the oxen as difficult to manage as before, so that our progress was completely stopped. In this dilemma we were most opportunely relieved by some people who were driving wine-waggons, and who, no-

Damaras
Great Southern Zahara Desert
Only wandering Bushmen
Kalliharry Country
Harrowdee Nation
Tamoha Country
Great Namacquas
Extensive Desert
Orange River
Little Namaqua
Wandering Bushmen
Bushmen Tribes
Tambookies
Kaffres
Atlantic Ocean
Boundary of the Colony of the Cape of Good Hope
Caffraria
Cape or Good Hope
C. Lagullas
SOUTH AFRICA.
Reference.
A Cape District
B Stellenbosch D°
C Tulbagh D°
D Zwellendam D°
E George D°
F Great Keiser D°
G Uitenhage D°
H Albany D°

ticing our uncomfortable situation, came and said, that as our unbroken oxen were of the colour they wanted to make up a span (or set) they would give us some tractable ones in exchange, if we were not particular about the colour of them. As this was a point of no importance in our estimation we thankfully acceded to their offer, and were thus enabled to go forward with ease and safety. At eight A. M. we halted at a pool of brackish water. Thermometer at noon this day 82.

We travelled by Stellenbosh, Paarl, and Tulbach, till the 28th, when we arrived at the mouth of the Hex-river Kloof, after which the road was entirely new to me and to the people, as far as the Great Orange River. We dined with Mr. Jacobus De Toit, a very respectable farmer, from whom we received various necessaries for the journey. At six in the evening we proceeded up the Kloof, which is a long serpentine defile, or narrow pass, between high and steep mountains. The scenery was extremely grand and interesting, being marked by stupendous cliffs, rugged rocks, and spiral-topt mountains of great elevation. Their bases were covered with mimosa trees, the flowers of which appeared like innumerable golden balls suspended from the branches. The Hex River, with rumbling noise, was heard forcing its way along the jungle, and what

rendered the wild and singular scenery still more interesting at that time was, that the heavens were beautifully illuminated by the setting sun at one end of the pass, and the full moon in serene and cloudless majesty was seen rising at the other. In three hours and a half we halted near the extremity of the defile.

Resting on the 31st, at Mr. De Vos', near the head of Hex-river valley, he remarked that the climate and soil of the valley seemed equally adapted either for the vineyard or the corn-field. Chesnuts, walnuts, peaches, nectarines, apricots, mulberries, oranges, apples, pears, quinces, lemons, &c. were hanging on the trees in such profusion as to weigh down the branches to the ground.

We left the Hex River at five P. M., travelled four or five miles up a steep ascent, at the head of the valley, over a range of hills, passed through a defile, and at midnight halted at the commencement of the Karroo desert.

A jackal amused us by its howling at a little distance. The field-mouse, upon which it sometimes preys, generally takes up its abode under a bush, and has a hole on each side leading to its residence. When pursued by the jackal it flies to its hiding-place. The jackal, aware of the

manner in which the mouse burrows in the earth, strikes with his tail against the one hole to frighten the little animal, while he watches with open mouth the other to receive him on his exit. If this artifice does not succeed, he howls to call his fellows to his assistance.

It is reported, that in this part of the country the male of certain kinds of birds alone builds the nest. When he has finished the work, it is examined by the female; should it not please her, she tears it to pieces, and her obedient mate builds another.

At noon, on the 4th of February, the timbers of the waggons became so heated that they could not be touched; the thermometer stood at 100. At half-past three P. M. we proceeded on our journey; the thunder, which from noon had been rolling around us, came nearer, loud peals broke over our heads, attended with much forked lightning, which continued for two hours without intermission. At ten in the evening we crossed the Buffalo River, that runs into the Elephant's River, and at half past one in the morning we halted at the side of the Helbeck River, in the bed of which we found water.

Daylight discovered, about two hundred yards from the waggons, the solitary graves of three

boors, who died while on a journey. Each of the graves was covered with loose stones, at the head of the nearest was a brown flat stone fixed in the ground, of two feet in length, on which was the following inscription:

I · A · V · NK or John Van Newkerk.
D · 11 · D · C · B or Died the 11th December.
A · 1802 or Year 1802.

From the top of a small hill we had a view of the Elephant Mountains, about twenty miles distant; in every direction all was desert, and in a scorched state. Thermometer in the waggon, during the day, was not under 94.

Boors, from the Sea-cow River, who were halting near us on the 6th, when invited to attend worship in our tent, replied they knew all the forms in the Church, but they knew nothing about worshipping in that kind of way. Not one of them attended. The only stranger who joined us was a field-cornet's wife, who with her husband had come from their farm, about five miles distant, to purchase some articles from a hawker. She told us their place of residence was on the Buffalo River; that last year they had sown half a mudde* of corn, and their return was twenty-two mudde, (or forty-four fold.) She stated that

* A mudde measures about four bushels.

the heat is so great during the day, that they eat nothing until the evening, except water-melons, which grow in great abundance in their garden. From her I learnt that the Buffalo River runs through a kloof or opening across the Elephant range of mountains, and joins the Elephant River, and that the fountains all over the land are small. When I remarked, that, from her sequestered situation, she could not differ with her neighbours; she replied very gravely, it was true, and very convenient to have no neighbours, for when cattle went into their garden, or corn-fields, they were sure it was only their own. She also informed me that there was no game near their residence, except a few antelopes and zebras; and that they had no snow, but saw it in winter on the tops of the distant mountains. We gave Dutch Tracts to her and to the Sea-cow-river boors.

The hawker, whom we followed as our guide in the Karroo, told us, that as the next water we should come to was fifteen hours distant, or nearly fifty miles, he should set off at four P.M.; of course we were obliged to depart at the same time. There being good starlight, we proceeded the whole night without halting. In the morning, the rising sun discovered one of the finest groups of mountains I had seen in Africa. It consisted of four rows running parallel to each other from N. W. to S. E. the nearest of which were low, but

of interesting shapes; the second row immediately behind was higher; the third row deserved the appellation of mountains, but that which terminated the scene, and the summits of which were elegantly shaped, was stupendous. The clouds being high, all were clearly visible, and presented to the view a truly grand appearance. Observing them through a glass, nothing was to be seen toward the summits but naked rocks; and it was considerably below the most elevated parts that the brown heath could be distinguished.

The surrounding country exhibits a waste, on which I observed only sickly bushes, barely existing among broken slate, gravel, and sand stone of a dull red color.

At half past seven in the morning we reached the banks of the long-desired Dweeka River, bounded by trees, enclosing a gentle stream of clear water, which was only a little brackish.

During the day I observed, by means of a glass, the resemblance of a gigantic white wall running for four or five miles along the summit of a range of mountains to the south; also many deep caverns, immense cliffs, and what resembled the fronts of elegant mansions on a large scale. All the rocks on the surface of the mountains wore a

white appearance, but the cliffs and excavations were of a red hue. Circumstances prevented me from going near enough to them to be more particular in my observations. We found strong creeping grass growing in the dry bed of the river, which measured twenty-three feet in length, and one inch in circumference; also wild yellow melons very abundant on the sides. Thermometer in the shade at noon 90, at midnight 76.

An exploit by Cornelius, my driver, is worthy of notice, as it shows what patience and perseverance can accomplish, even under the oppressive heat of an African climate. He returned in the evening, after an absence of three days in search of two oxen that had strayed, having walked about one hundred miles. He was very tired on his return and said little, only that we had travelled too fast for him. After taking some food he became more communicative, and related the history of his journey.

He started on the Saturday morning from the Helbeck River to return to Reed Fountain, where the oxen left us. At this place he arrived about sunset, and it being too late for commencing the search that night he lay down behind some sand, and slept till daybreak. The next morning he examined the foot-marks of oxen all around, but could not distinguish those he wanted. He then

ascended a rising ground, from whence he looked in all directions, but saw nothing of them; after which he descended to the road, and searched for fresh footsteps of cattle. He found the footmarks of three oxen, which rather perplexed him as he only sought for two; however, he resolved to follow their track, as they were in the direction of the wind; which African oxen generally prefer. After patiently tracing the marks for eight or nine miles, he came up to the oxen, and found that all the three belonged to the Society.

By sunset that night he reached the Helbeck River, where he slept, and next morning ate his last piece of bread, after which he began his journey to rejoin us. In two or three hours he came up to a waggon that had been halting and received a small supply of bread. About sunset he found water, at which he stopped for the night. Next day he was met by a man driving loose oxen, who told him he was desired by us to take them with him to his master, that we might get them on our return. Cornelius very properly asked if he had any thing to show that what he said was true. As the man could produce no authority in support of his assertion, Cornelius would not give up the oxen, but drove them slowly forward till he reached us, about 5 P. M.

During the time of supper, a large reptile of the

locust kind was creeping up the inside of the tent; it is called by farmers and Hottentots the corn-boor, because it is most frequently seen among corn at the time of harvest. It was about three inches long, and as much in circumference, the belly light green and nearly flat, the back black, of an oval shape, and raised, the legs about four inches long, with three joints, it had several thorns behind the head.

Peecharoo, a Bootshuana, who accompanied us, being asked by a travelling boor if he would come into his service, replied---"I know these men I am with, but I do not know you; they have good hearts, but I do not know your's; there is another of them at the Cape, a Mynheer Philips, who has also a good heart."

The day being comparatively cool, we were able to proceed at two P. M., keeping the Black Mountains to the right, or south; these were covered by a white cloud, which appeared like an immense sheet spread over them, and extending for at least forty miles, but the three ranges of lower hills in front were free from clouds. A black ostrich, followed by several young ones, was seen about a quarter of a mile to the left of the road, but we did not molest them. At six P. M. we crossed the dry bed of the Cat River; at seven, we reached the Gamka, which is also called the Lion River, from

those animals abounding on its sides. In consequence, no doubt, of great rains having fallen higher up the country, the Gamka had, a few hours before our arrival, risen from a small brook to a broad and rapid stream, perhaps thirty-five yards across.

In the morning of the eleventh, I took a ramble along its banks. The beauty of innumerable mimosas in blossom was charming, and their fragrance delightful. The ground which was not occupied by these river-ornaments exhibited a surface strewed with broken slate; and the soil appeared to be a mixture of sand and clay, sending forth here and there small tufts of feathered grass, and low brown sickly bushes. Many lizards were running about in various directions. A wide-spreading mimosa, standing by itself a little way off, attracted my attention by the liveliness of its green foliage and the number of the flowers with which it was studded, and which glittered in the sun like so many newly-coined guineas. It consisted of seventeen long shoots proceeding from one ancient stump; the circumference of the ground which it shaded measured sixty-six steps; our cattle were feeding around, coveys of pheasants were flying over it, butterflies of great beauty were extracting their food from its honeyed treasures, and lizards of various hues were enjoying its shade. Those persons only can appre-

ciate such an assemblage of the most beautiful objects in nature, who have met with them as we have in the midst of a desert.

We departed at two P. M., crossed the river at six, and in an hour and half more it became so dark that we were obliged to halt short of the place we had intended to reach. Here we found plenty of fire-wood to prevent the approach of lions, said to be very numerous on the Gamka. The fresh footsteps of two we had traced on the road for several miles.

We went forward at five in the morning; in a little time we lost the right path and got entangled among trees, rocks, deep sand, small cliffs, and numerous branches of the river. The waggon made hair-breadth escapes of being nearly overturned at least six or eight times. After struggling for about half an hour, we got out of this labyrinth. Waggons had evidently gone that way before, but why they had done so it was difficult to conjecture.

Passing a cliff we observed a projecting rock with a flat surface; on this lay what appeared a cart-load of dung carelessly tumbled down. My Hottentot informed me it was a hawk's nest, and pointed out the entrance to it at the bottom which hung over the cliff. At half past six A. M. we

halted opposite a farm-house, where we procured milk for breakfast, which had become a rarity.

The Gamka was now reduced to a small stream; wild cotton-bushes grew plentifully in some parts of its wide channel. A powerful whirlwind passed over our waggons, and we expected the tent would have been torn to pieces and carried into the air. It lifted up nothing, however, but a volume of sand and gravel, which fell upon the neighbouring trees like a shower of hail.

We visited the farm-house, where two tame ostriches were running about, although seven feet high. When a wolf is heard in the neighbourhood, all the dogs instantly run towards him, and the two ostriches generally join in the pursuit. I walked with the schoolmaster of the family to view the garden, which had a sickly appearance, being watered by only two feeble springs. Though these springs were but four yards apart, yet the one was sweet, and the other mineral water, resembling in taste that of Harrowgate. Therm. 90.

At six in the evening we proceeded till midnight, when we halted near the Gamka. Therm. at noon 80, the next day 82, when we were greatly molested by innumerable swarms of flies.

Two waggons from the Sea-cow River passed.

The farmer and his son visited our tent; his name was Pinnar, and, about twenty-six years before, his father had lost his life in a contest with Africaner, by whom he was shot.

Pinnar appeared to be favourably disposed towards the truths of the Gospel. He received the account of Africaner's conversion with some surprise, but with less incredulity than might have been expected under such circumstances.

We continued our course the next day at five P.M. The land in the vicinity of the Gamka began to improve. Some hundreds of Caffre cattle were feeding, which had been captured by the late commandoes that went against them. Their number was said to be about fifteen hundred. We halted near the river about midnight.

Early in the morning our Bootshuana came in triumph with a duyker [an animal of the deer kind] which he had just shot, being the first animal he had ever killed with a musket. Our Hottentots had long made sport of his shooting, assuring him he could never kill any thing with a musket; and so certain were they of this, that they appointed two of their number to eat the feathers or hair of the first animal he should kill. The ball had gone through the creature's throat and into his back, so he had shot at it in front. This

circumstance he pointed out with great animation, and imitated the sound of the bullet passing through some branches. He was covered with blood, from the awkward manner in which he had carried the still bleeding animal.

Therm. at noon in the thick shade 82.
Do. at 2 in the waggon..... 95.
Do. at 3 in do.....100.

The flies compelled me to remove from the waggon where I was writing, and while standing under a tree, one foot happening to be near an ant's nest, the alarmed inhabitants sallied forth, and in less than two minutes completely covered my leg. I had not before heard the Hottentots complain so much of the intensity of the heat as they did during this day.

At five P. M. we departed, and soon entered a narrow pass through a thicket of trees. The leader of the foremost waggon, a boy about fourteen years of age, was exceedingly afraid to enter the thicket, from a dread of meeting with lions. We halted at two o'clock in the morning.

All awoke before sun-rise, for all were hungry, none of us having tasted any thing for fifteen hours. An ox which had lingered behind, and in consequence of the darkness had not been observed, came up quietly to the waggons. The bed

of the river near us was paved with blue rock, as regularly as a causeway; lines or splits went across from west to east, about three feet distant from each other, as if drawn by a measuring line, and could be traced to forty or fifty feet beyond the bed of the river. Splits across those lines, so as to make it resemble separate stones in the pavement, ran from north to south.

Therm. at noon in the waggon 98.
in the tent 103.

We travelled from four to ten o'clock in the evening. Therm. at noon the succeeding day, in the shade, 92. During our journey in the evening, we hailed the new moon as the traveller's friend, and the next morning we arrived at Beaufort, a deputy Drosdy which had been lately formed, under that of Graaf Reynet. They had not as yet commenced building the town. The farm and farm-house belonging to Abraham de Clerk were purchased by government for the erection of this Drosdy, and the houses are possessed by the local authorities of the district. The farm-house, which was the best I had seen in that part of the country, was occupied by Mr. Baird, the Landdrost; and Mr. De Clerk, unwilling to leave the spot where he had resided many years, lived in one of the out-houses. He visited the waggons immediately after they had halted. He spoke very favourably of the Griquas during

their attendance at the last fair or market. They had brought with them twenty-one waggons, and kept regular meetings for worship, morning and evening, and some of them gave addresses from the Scriptures. He asserted that they were a thinking people, possessed more knowledge than their white neighbours, were ready to listen to reason, and to yield their assent to the force of argument.

Hearing that the Landdrost was busy, I delayed calling for some time; but he politely came over to the waggons and invited us to his friendly mansion, where I had an opportunity of presenting to him the letter of introduction with which I had been favoured from his Excellency General Sir Rufane Shaw Donkin, the acting governor of the colony. Mr. Baird immediately, in the most frank and open manner, offered to do all in his power to promote the object of my journey, and his future conduct corresponded with his profession.

He had a Bush girl about eight, and a boy about ten years of age, who were very interesting children. A field-cornet higher up the country procured them from their parents to be trained up as servants. After they had been at the field-cornet's a few days, they ran off unperceived, and two days afterwards they were found half-starved in the wilderness, fast locked in each other's arms.

Although the boy had been but a short time in his service, he waited at table and acted his part very well. A late exploit of the lad is worth recording.

Mr. Storkenstrome, Landdrost of Graaf Reynet, and Mr. Baird were travelling in horse-waggons, when the rivers were swollen by the rains. On coming to the ford of a certain river, a slave assured them it was not deep, on which Mr. Baird's waggon proceeded; one of the fore horses fell, but the driver continued lashing the other horses till they dragged over both the fallen horse and the waggon. Those behind, observing this success, attempted to cross likewise, but five of the horses were drowned, and the waggon carried down the stream. Those in the waggon with difficulty got out of it, and succeeded in reaching the shore. Noticing that Mr. Baird's Bush boy was missing, the two Landdrosts made haste to save him. About a mile and a half lower down, they observed him mounted on the roof of the waggon, and holding up a little dog to prevent its being drowned. At length the waggon struck against a small island in the middle of the stream which was not yet covered by the water, when he immediately threw out the dog and jumped upon the shore himself. They instantly sent for *reams*, or skin ropes used about the waggons, which they tied to each other till they had made a line long

enough to reach the island. After showing the boy how to fasten it round his body, they threw it over, which happily reaching the island, he seized and tied it round him as directed. Then at their desire, advancing as far as he could into the powerful stream, they dragged him over as fast as possible. The fate of the little dog I do not recollect.

The Landdrost showed us a plan of the intended town of Beaufort, which is to consist of two parallel streets. Each house is to have a good piece of ground for a garden attached to it, and a stream of water, in a canal, is to be carried along each street for irrigating the gardens, and supplying the wants of the inhabitants. The spot chosen for the town is excellent meadow ground.

Beaufort has lately been erected into a parish, and Mr. Taylor, who was sent out by the Missionary Society to instruct the heathen, had been induced to accept a presentation to it from government. Mr. T. justified himself to a friend for having left the Missionary Society, by saying that he had got a parish larger than Yorkshire. His friend observed, "had you continued in the service of the Society, and gone a little farther up the country, you might have laboured in a parish as large as the island of Great Britain." The

parish of Beaufort, however, is certainly large, though the population at present be not equal to that of many a single village in Yorkshire.

In the evening, a waggon from Betheldorp, belonging to a Hottentot of that place, arrived. With it came the oxen Dr. Philip and I had left six months before on account of their feebleness. I expected to have been joined by some Hottentots from Bethelsdorp, who were engaged for the journey beyond the colony, but only one out of the seven came, the greater part of the others had been taken into government service. I was disappointed at this, having to cross the Wild Bushman country, and possessing only two spare men, either for protection or shooting for support. The Landdrost Baird rendered us an important service on this occasion, by ordering two men as guides across the Bushman country, who both knew the road and where water was to be obtained. He assisted us with flour, potatoes, wine, onions, fruit and flesh. He sent also a good supply to the Missionaries at Griqua town, of those things which he thought they would want. Therm. at Beaufort 88—94—94—82.

CHAP. II.

JOURNEY FROM BEAUFORT TO THE LIMITS OF THE COLONY.

WE left Beaufort on the evening of the 21st of February, and travelled over a flat tract of land, lying between the Gamka on the right and a range of hills on the left. The whole range, for ten or twelve miles, was surmounted by a frontage of rock, resembling a wall, or fortification, from forty to fifty feet high, which exhibited a very interesting and commanding appearance. This natural rampart was so perpendicular that hardly a projecting crag could be seen. The night coming on, and our temporary guide being uncertain of the way, we proceeded in the best manner we were able, till about an hour before midnight, when the darkness obliged us to halt.

Finding no water, we renewed our journey at daylight. The valley through which we travelled was bounded on either side by picturesque hills, regular strata appearing through the grass, like

little cliffs, or steps widely separated from each other. Some of the hill tops were ornamented by huge rocks, resembling crowns, which seemed to be strongly tinged with iron ore, and were of a reddish hue.

At eight A.M. we halted near the foot of a hill, over which the road lay, and succeeded in finding water. Therm. at noon 78.

At five P.M. we began to ascend the hill, which, from its steepness, proved to be a much more formidable task than we had anticipated, when seen from a distance.

With great difficulty we ascended the first quarter of a mile, but coming to a sharp turn, at the commencement of a still steeper ascent, the twelve oxen in the foremost waggon were unable to move it a foot further. Ten oxen, from another waggon, were added to the twelve, but these were able to drag it only about three yards higher. After this, twenty-two of the strongest oxen were selected and yoked to the waggon. These, in an hour and a half, succeeded in bringing it to the top of the second ascent. The same oxen being yoked to the two other waggons, brought up them also, by eleven o'clock at night; but not having as yet gained a third part of the hill, and both oxen and men being extremely fatigued,

we judged it best to remain all night where we were.

No sooner did the dawn of the day appear, than all were actively employed in preparing to ascend the remainder of the hill. At six the labour commenced, and in two hours all the waggons reached the summit. From this elevated spot the descent for forty or fifty feet, was exceedingly steep and rugged, and tried the strength of the waggons, which were precipitated with great violence down it. Instead of a long and steep declivity on the other side of the hill, similar to that which we had ascended, and as might have been expected, we entered on a considerable plain, over which we travelled for two hours, and crossed a small river, with a rocky bottom and steep sides. We then descended to a boor's place, called Dass Fountain, occupied by Mr. Smit, where we obtained some supplies, which were very acceptable, having been without food for twenty-one hours. Therm. at noon 78.

This place was surrounded by hills, on which were innumerable heaps of loose stones, as if covering the graves of ancient warriors. There were also rocks resembling the ruins of temples and castles of other times.

About fifty Bushmen, women, and children,

were in the service of Mr. Smit. Not that he required so many assistants, but, as he himself said, he judged it better to retain them in his service, than to be surrounded by such a number of thieves, and to be obliged to shoot them, as others had done. They appeared all to be in good spirits, free from care, and depending entirely on *Mynheer* for their support. We left seven of our feeblest oxen with Mr. Smit till our return.

At five P.M. we departed from Dass Fountain, and for three hours travelled among low but interesting hills. Two strata of rock were observed on the right, resembling crescents. After crossing a pass at the head of a long, gentle ascent, we observed that the little streams began to run to the N., instead of E. and S. E., as those had done, which we had hitherto met. At eight P.M. we entered a plain which had no visible termination to the north, and at half-past nine we halted opposite to a boor's place, called Drie Koppen, or Three Heads, so named from three hills in the vicinity.

At sunrise the air felt very chilly, the thermometer being at 62. The farmer at Three Heads was the son of Mr. Smit, at Dass Fountain. He mentioned a long hill in the neighbourhood, having a flat surface, and so completely surrounded with

an apparently inaccessible rampart, that no person had been able to scale it. The rock-goat, however, he informed us, had found its way to a place, which no human foot had ever yet trod, where it lives secure from the mischievous propensities of man.

Mr. Smit, from a child, has had much intercourse with Bushmen, and can speak their language as well as any native. He said that they did not believe in a God, or the great father of men, but in the devil, who, they affirm, made every thing with his left hand; that they believe they shall rise again from the dead; for, when they bury the dead, they lay the body on the ground, with an assagais,* covering both with bushes and stones. They put the assagais by his side, that when he arises he may have something to defend himself with, and procure a living; but, if they hate the dead person, they deposit no assagais, that when he arises he may either be murdered or starved. They suppose, that some time after they arise they shall go to a land where there will be abundance of excellent food.† They

* Or spear.

† This knowledge, confused and corrupted as it is, is far beyond the reach of most Bushmen, and very probably is confined to that part of the country where, for many years, the inhabitants have had intercourse with the boers in the colony.

make use of no form or ceremony at their marriages, if marriages they can be called. The men have frequently four or five wives, and often exchange wives with each other.

One peculiarity in the conduct of the Bushmen is deserving of notice: Mr. Smit had always found, if he committed any thing to their care, that they were faithful to the trust; but whatever was locked up, and not committed to their charge, they would steal if they could.

The Bushmen here, as in all other parts, put poison on the points of their arrows. Mr. Smit was once wounded by one near the heart. He happened at that time to have a pamphlet of twenty or thirty pages in his vest pocket, through which the arrow went, and entered his body; but, to the astonishment of every one, he recovered. The strongest poison used by the Bushmen, he said, was taken from the yellow serpent, the head of which they cut off, and extract the two bags of poison that lie under the upper jaw-bone. The substance thus obtained soon hardens, and is pounded with some of the red stone which they use, mixed with grease, to smear their bodies. The juice of the Illiteris bulb is then added, and with this composition they prepare their arrows. The wound of an arrow, thus poisoned, is mortal. The black poison taken from rocks, which was

reported to me, on my former journey, either to be the dung of some insects, or collected by them, Mr. Smit said exuded from the rocks where it was found: he had seen great quantities of it in the vicinity, under the projecting stones of cliffs, in the same way that I had seen it at Sneuberg. This conjecture appears more unlikely than the other.

No serpent can withstand the power of the oil of tobacco; one drop or two is followed with spasms and death. Therm. at noon 74.

We left Three Heads at half-past four P. M. and found the road good and level. We passed the Table Mountain, already mentioned, and observed another of greater magnitude, and of a similar description, standing to the N. E., whose base must have measured at least twelve or fourteen miles, having also a formidable cliff surrounding its table top.

I could not help musing on the immense mass of matter which composed this latter mountain, the bulk of which could only be equalled by many thousands of the celebrated Egyptian pyramids. How many successive generations of potentates and subjects would it require to complete a production resembling this stupendous work of the Almighty Creator. Yet it attracts little attention, and still less admiration.

We halted near the field-cornet's place, at nine P. M. where our two guides, appointed by the Landdrost, found us.

The lions have retired from this district since the farmers took possession of it; tigers also, and various other animals, that formerly abounded, are now rarely seen. At a little distance from the cornet's house, a river commences in a spring, the water of which is as salt as the sea; but only one hundred yards below the source, on the side of the river, we were shown a spring of fresh water, which fully supplies all the demands of the family.*

At half-past seven P. M. we reached the boor's house. The horse sickness, so fatal to that noble animal, and to the interests of the farmer, was prevailing much at that time. Mr. Baird pointed out a flat part of a mountain, only a few miles from Beaufort, about half-way from the summit, to which, if they send their horses when the disease is in the country, none of them will be affected. There is also a hill in the Griqua country, called Horse Mountain, which is resorted to in the same way, when the disease is in the land.

* In the neighbourhood of Cape Town, also, there are some salt and fresh springs within a few feet of each other.

This disease has been the scourge of the colony for a considerable period, and is not properly understood; neither has any remedy been yet discovered to counteract its baneful effects.

The adjacent ground was so closely strewed with loose stones, that to clear it might at first sight appear impossible; but, upon trial, I found I could clear away the stones covering a square yard in less than two minutes, and throw them to a greater distance than would be necessary for a waggon to stand from the gatherers of stones when the field should be clearing. The soil under the stones appeared to be good. No doubt the first ploughing would throw up a great many fresh stones, which, perhaps, it might be no injury to the ground to allow to remain.

We moved forward at five P.M., and met two Bushmen with their wives; who were each of them much pleased to receive a small piece of tobacco. The hills continued to be beautifully diversified in shape; some were conical; others exhibited flat surfaces, and many were as regularly formed as if constructed by art. At ten o'clock at night we passed the last boor's place in the colony, called Bush-dove-place. The people were surprised to see the approach of our waggons, being a rare sight in so remote a corner of the country; they immediately lighted up

several fires, and at least a score of dogs came rushing towards us with frightful fury, making the hills to resound with their noise. The boor himself was from home, on a journey to the Cape, but we found residing in the place his two sons, with a German schoolmaster, and a considerable number of Bush people. They had many thousand sheep, in three kraals, or enclosures. These sheep having eaten up all the grass for many miles round, we were obliged to proceed to the next water, where we arrived at midnight, and found some cattle, belonging to the same boor, under the care of a party of Bush people.

The boor's son came on horseback, in the morning, to examine the state of his father's cattle. He attended our morning worship in the tent, after which we walked to the Bushmen huts: two of the women persevered in attempting to learn the alphabet till one of them knew the half of the letters. I left two Hottentots as their instructors, but they soon returned to the waggons, saying their two scholars had fled to the hill.

The farmer's son told us, that the first month after taking possession of the ground for their farm they killed twenty-eight lions; and that only four days ago they had shot a lion which had devoured a kid.

I advised the Bush people, who were extremely dirty, to wash themselves sometimes in the adjoining pools. They were much diverted with the idea of washing, but seemed unable to comprehend what end could be answered by it.

CHAP. III.

JOURNEY ACROSS THE WILD BUSHMAN COUNTRY.

WE departed at sunset from the last property of the colonists, and entered the Bushman country. About midnight a large lion was seen watching us, sometimes behind and sometimes before, which made us halt to get all the muskets ready for our defence, in case he should make an attack. He had cunning enough to keep on the lee side of the waggons, to prevent the oxen from smelling him, and giving an alarm. After halting about half an hour, without his re-appearing, we proceeded till one in the morning, when we halted at a pool of water.

During the night the wind blew cool from the S. E., but in the morning it began to blow fresh from the N., and had a suffocating effect. Therm. at noon, during a strong wind, 90. Our largest dog lay squatting in the pool of water, and slept most of the morning. We proceeded at four

P. M. on a plain extending far before us, and bounded only by the horizon. About sunset, hundreds of springboks were seen peaceably feeding beside some pools of water. We killed one and wounded another, but it escaped.

In the morning, gensboks, ostriches, and other animals came to drink, but were intimidated by the appearance of the waggons. They stood motionless, and looked towards them for a long time, after which they turned round and soon disappeared. Therm. at noon 88.

At six P. M. we pursued our course over an immense plain, which presented itself to the view in a northerly direction. In it stood a conical hill, as if placed by Providence for a landmark to guide travellers across the country. At half-past two o'clock in the morning we halted near a row of pools, filled with white water.

March 1st. Two thirsty springboks were shot in the morning, on their way to the water. Ostriches, quachas, and various other animals, were observed approaching for the same purpose, but were scared by the appearance of the waggons. We were visited by five Bushmen and two women. They knew there was a God, but said He was only for white men, not for them. They attended our worship with great decorum,

Forty-three ostriches were seen from the waggons, this day, at the same time.

Almost every ten minutes we were visited by strong gusts of wind, one of which tore the tent from several of its fixtures, another nearly overturned my waggon. They seldom last above a minute, when they are succeeded by a dead calm, and the air seems improved by their visits: they generally come from the N. E.

The Bushmen were greatly entertained by my compass. A Hottentot, without being desired, told them that it would always direct me to the way which led to my home. They attempted, by turning the compass, to force the needle to point another way than towards the north, but not being able to effect it, they held up both hands, laughed heartily, and looked upon me as a fortunate person, in possessing a thing that would always point to my home. Ther. 90. We went forward at five P. M. and travelled till one o'clock the next morning without discovering water, then halted till six, when we proceeded in quest of it. At seven A. M. we observed some smoke on a hill to the left, which we hoped was a signal made by Bushmen for water, and it turned out to be so. Two of the Bushmen soon joined us. On visiting their kraal, three of the women danced in a savage manner,

stamping with their feet, beating with their arms, scolding with vehemence, and bursting into fits of laughter.

At six P. M. we took leave of our friendly Bushmen, and travelled over a plain for nine hours, when at three o'clock in the morning we came to a row of small hills, and halted with the hope of finding water at daybreak. On unyoking the waggons, the oxen and dogs made towards some reeds hard by; when the dogs returned I examined their legs, and was glad to find them wet, a sure sign that they had found water. Several of the people bathed in the morning, which was very gratifying, while the therm. stood at 94.

At six P. M. we again went forward. The splendor of the heavens at sunset seemed to exceed any thing of the kind I had remembered to have seen on land. Our guides having heard that the Griquas had chosen a new way to the ford over the Great River, which turned to the right of the road, we looked out for it. At ten P. M. we observed the marks of some waggon-wheels which had turned off to the right. After halting and tracing them to a little distance, it was concluded that they did not lead to the ford, but to a salt lake. An hour afterwards we came to another path, turning off also to the right or N. E.,

which we judged to be the right one, and followed it till midnight, when all traces of it were lost, and though the ground was examined with the hands in every direction for a considerable time, the track could not be discovered; we were therefore obliged to halt, and in the morning perceived, most unexpectedly, that the situation afforded both good grass and wholesome water. We understood afterwards, that, had we not halted where we did, we should not have found water for two days. It was impossible not to see the finger of God on this occasion, and to feel grateful for His kind interposition.

So great was the effect of the heat, that our sugar was as hard as a brick; the ink was dried up in the inkstand; the board I used in the waggon for a writing-table was split; the water in all our vessels was as hot as tea is generally drank in Britain, and I could not touch without pain any part of the waggon that had been exposed to the sun. Therm. in shade at noon 96. Several Bushmen were with us all day. By means of our guide, who understood their language, we told them some things about God and the Saviour. I observed them smiling while he was interpreting to them, on which the guide turned about and significantly said, "Mynheer, they understand nothing about those things!"

At five P. M. a cloud of sand was seen in the direction of the Great Orange River, evidently moving towards us, which we concluded proceeded from the waggons of Mr. Anderson, Missionary at Griqua Town, of whose intention to go on a journey to the Cape we had heard, when near the limits of the colony; we soon found this conjecture to be correct, Mrs. Anderson and the children were with him, and they were accompanied by a strong party of Griquas to escort them across the Bushman country. They halted about two miles from us. On joining them we found they were at worship in a tent. This tent was a present from the late Dr. Cowan, during his journey into the interior. The Doctor had brought two tents, but he found one was sufficient.

The next day, being the Sabbath, our two parties rested together, and united in worship. Therm. in shade 100.

March 6th, being the first Monday of the month, we joined in spirit with the friends of Missions throughout the world, in praying for the universal spread of the Gospel. Therm. at noon 92.

At break of day on the 7th all were busy getting the oxen collected, yoked, &c. and at half

past five o'clock we were ready to continue our journey. After taking leave of Mr. Anderson and his family, we proceeded to the Great Orange River by a nearer way than we had before intended. In some parts we were surrounded by thousands of springboks, but so shy that we were not able to kill any. At eleven A. M. we halted again near the channel of the Brak River, where there was a pool of water almost as salt as the sea, but by digging at a little distance we obtained a small quantity that was less salt. Every where the footsteps of lions were visible, having been without doubt attracted to those parts by the abundance of game. Therm. at noon 89.

We hastily departed at four P. M. being anxious to reach the Great River as soon as possible, that the oxen might be supplied with water. This we happily accomplished at eight in the evening, and beheld it with considerable interest. To me it afforded peculiar pleasure, for on the banks of no other river had I travelled so much. The sight was new to all our Hottentots, none of them having before seen so great a body of fresh water.

A little after sunrise I repaired to the river, whose superiority in breadth and depth to all the other rivers known in South Africa, causes it to command respect and to excite pleasant sen-

sations in the mind of the beholder. The recollection likewise of the various tribes of men inhabiting its banks, who are constantly refreshed by its waters, the innumerable animals daily resorting to it to allay their thirst, the forests extending for many hundred miles along its sides, and the abundant pastures which it forms and enriches, render the contemplation of so useful and noble a production of the great Creator extremely interesting and delightful.

About twenty Corannas from a neighbouring kraal visited us. Some of our people swam over the river on purpose to sound its depth, but in the middle, even by diving, they could not touch the bottom; to cross it from that spot was therefore impracticable. Therm. at noon in the shade 92.

Walking about a mile from the waggons, and following the track of human footsteps, I came to the Coranna kraal to which the Corannas then at the waggons belonged. There were only two men and three women, besides children remaining in it. A young woman and all the children fled into the thicket the instant I was observed. An umbrella, which I carried for defence against the intense heat of the sun, was perhaps the chief cause of their terror. After prolonging my walk along the side of the river for an hour,

I returned to the kraal, the population of which had increased, and an old man was playing on an instrument in the form of a bow, the string, made of the entrails of an animal was fastened at one end of the bow; on this rude and simple instrument he blew, and seemed to pronounce dum-wharry, dum-wharry, in a hoarse hollow tone: He continued his music while I remained. One of their number went away in haste, and without any ceremony of taking leave, yet the Captain (who could speak a little Dutch, from his intercourse with the Griquas,) told me that he was gone upon a far journey, and had taken nothing with him but his skin cloak, assagais, bow and arrows. I presented each of them with a gilt button, which some of the females suspended from their necks, others from their ears, while others fastened it to one of the tufts of wool upon their foreheads; so diversified were their tastes. Their huts were not more than three feet high; they were pleasantly shaded from the piercing rays of the sun by the thick foliage of the mimosas, under which they were pitched. The Captain begged for a knife; this I promised to give him if he would come to the waggons; he afterwards did so, and received one.

After dinner a party, from a more distant kraal, came riding on oxen to see us. The Captain, who had sore eyes, requested something to cure them;

and we gave him some medicine in a small bottle for the purpose. Hearing that a son of John Bloom (an account of whom I gave in my former journal) was of the party, and having seen him when a boy, I recognised and pointed him out. He was now become a good looking young man. I made presents to them all, with which they were highly pleased.

This day a violent gust of wind from the S. E. suddenly rose, though perfectly calm before, and blew with such fury for three or four minutes as to oblige the natives to take refuge behind the bushes; so great was its power that it almost tore up our tent from its fastenings. In a few minutes the gust died away, and the wind veered round to the N. W. At six P. M., the evening becoming cool, we moved up the river till ten, when we halted.

We started at six o'clock the next morning, first travelling over a plain, and then over hills covered with stones which tried the strength of the waggons. At eleven A. M. we descended and halted near the river. At noon we saw immense clouds of sand, higher up and on the opposite side of the river. While the blast was yet approaching we made every thing fast, and soon felt its power. It continued rushing along for half an hour, when it began to abate; loud peals

of thunder rolled around and over our heads for several hours. Therm. 89.

At six P. M. we proceeded over a rough road, frequently encountering steep descents, rendered worse by large loose stones strewed upon the ground; the night being cloudy, and consequently dark, rendered it more difficult for us to get forward; it was therefore judged prudent to halt at nine P. M. From every part of the horizon proceeded vivid lightning, ten or twelve flashes every minute.

In the morning we found we had halted within two hundred yards of the river, and near plenty of grass for the oxen. A party of Coranna men paid us an early visit. Mr. Moffat through an interpreter, stated to them various truths from Scripture. Two or three of their chief men were overheard by our guides, inquiring of our Bootshuana where we were going, who in his simplicity replied, "They love every one they meet, but they love the Bootshuanas best, and they are travelling to their country."

They brought us three bamboosses*, for which

* A bamboos is a deep wooden vessel, something in shape like a tea-canister, but cut out of a block of wood.

we gave them some tobacco. Mr. M. wished to purchase a bamboos from the Captain, who replied he would give it in exchange for a tinder-box. On receiving it, he said he was an old man and a poor man, therefore he ought to have the tinder-box for nothing. Mr. M. replied that he was a young man, and poor, therefore the bamboos should be given to him for nothing. The Coranna Captain laughed, and good humouredly gave it for the tinder-box. Mr. M. told him, as he had given it so freely, he should make him a present of a knife, which he thankfully received. They all asked for fire-water, (or spirits,) which they must have become acquainted with through the Griquas.

They were particularly fond of looking at drawings of animals. On seeing a representation of Mr. Breda's house, in which I had lived at Cape Town, they could not conceive what it was. One of them, who could speak a little Dutch, asked me what it meant? They expressed much wonder on being informed that it was a house in which white people lived. One of them had a long, wide incision across his back, which was not healed. It was made to cure a pain in his loins. Some had plasters of cow-dung covering the whole forehead as an ornament; others had the forehead painted with red ochre. What a capricious thing is taste?

Therm. at noon 88. It thundered in every direction; there was at the same time a whirlwind about a mile off, that carried into the air the greatest body of sand I had ever seen. It continued for about ten minutes raising the sand as high as the clouds. Another rose near it, but in two or three minutes they united, when the body of sand carried into the air increased. It was visible for a considerable distance, until lost in a black cloud.

The greater part of the Corannas had a joint taken from their little finger, which is done with a sharp stone. This operation is performed merely for the purpose of bleeding, in order to remove some pain. The inconvenience through life, arising from such a dismemberment, perhaps never occurred to this ignorant people.

We departed at three P. M., leaving the river, and after travelling over some low hills, we entered on a plain of great extent. Our Bootshuana found a hole filled with the rain of the preceding day, a few yards from the road, of which he and several others drank copiously. My driver remarked that the hole had been made by a zebra scraping with his forefeet before he lay down to sleep. The ground thus hollowed and hardened is rendered capable of retaining the rain, and in these holes water is frequently found in the

desert; so that, while the zebra is consulting his own comfort, he is providing for that of others. At ten o'clock at night we halted near Read's Ford, on the side of the Great Orange River.

In the morning of the 11th, after examining the river, we were glad to find it low enough to allow us to cross, and that some Griquas had arrived to assist us in passing over; but our oxen having gone to a distance in search of grass, we were obliged to delay crossing till they were found. Knowing the uncertainty of the waters remaining low, we regretted every minute of our stay, especially, when the Griquas told us of a waggon which had lately been detained two months, by the rising of the river. However, the oxen were found, and we were ready to cross by nine A. M. My waggon entered the river first, and we were exactly eight minutes in reaching the opposite side, without a single interruption. It must therefore be a full quarter of a mile broad in this place. The oxen in each waggon were led by a Griqua, our own leaders being unacquainted with the ford. All had safely arrived on the Griqua side by ten o'clock. It being Saturday, we resolved to halt on the side of the river until Monday.

I was awoke at sunrise, by the Griquas singing a hymn under the mimosa tree, after which one

of them prayed with apparent devotion. For the sake of coolness, we held our worship earlier than on former Sabbaths, commencing at seven in the morning. Our number had doubled since the preceding evening, twelve of the Griquas were women. I observed one of our Hottentots and a Griqua under a waggon, reading a chapter of Scripture together, they read the verses alternately.

During the day we were visited by many Griquas and Corannas. They attended our worship in the tent, when one of the Griquas led the singing with great propriety, after which Mr. Moffat gave an address.

Several Griquas bathed two or three times; when I asked one, who was going into the water a third time, his reason for it, he said it was to cool himself, for he was too warm. Therm. under thick shade, at noon, 90. In my waggon, at five o'clock in the evening, it stood at 98.

Part of Mr. Anderson's people, who had seen him safe half way across the Bushman country, arrived at our waggons at two P. M. They returned by a new course, across a desert, where they met with no water, and in which they lost their way. After wandering in various directions, they at length got sight of White Hill, which is

situated six or eight miles to the north of the ford. Two of their riding-oxen failed from fatigue, and they were obliged to leave them behind in the desert.

After worship and supper, the Griquas retired to a fire under a tree, where they continued singing hymns till after midnight.

Therm. at noon, in the shade, 92. During the heat of the day all were dispersed among the trees taking shelter under the thickest foliage they could find; but in the evening the air became pleasantly cool, so that we could enjoy a fire. The Africans, from an indolent habit, after having made a fire at night, are not inclined to take the trouble to put on fresh fuel though lying around them. On leaving the tent after supper, we found the fire, which had been very large, almost gone out, and every thing looked gloomy. We heaped on it some large pieces of decayed trees, and in two or three minutes it became a great fire, scattering its light far and near, and throwing its heat to the distance of thirty or forty yards. This soon caused a kind of resurrection among the surrounding slumberers, who, after scratching their heads, and rubbing their eyes a little, became lively and talkative, and one of them remarked that he had assisted me in the passage across the Great River, six years before.

Walking alongside the river on the morning of the 13th, I found a kind of basket sticking among the decayed wood and weeds on the margin of the river. It was similar to those used by the fishermen on the Thames for catching eels, and was made of twigs and bound with rush cord. I brought it to the waggons to inquire its use, and was informed that such baskets were made by the Bushmen, and used in fishing.

Peecharoo, the Bootshuana, who had long travelled with us, increased in cheerfulness on reaching the north side of the river. Most of the Griquas being able to converse with him in his own tongue, no doubt added to his comfort, as well as indicated the vicinity of his own country.

Before daylight, Berend, a Griqua Captain, with his brother, and some other Griquas arrived, bringing with them three strong yoke of oxen to assist in drawing our waggons to Griqua Town.

We left the river at six A. M. Berend drove my waggon, while one of his people led the oxen, so that my driver and leader were unemployed. We halted at eight to procure water, no more being to be had till we should approach Griqua Town. Therm. at noon 92.

We proceeded at one P. M. travelling for two hours through a beautiful mimosa wood, spread over a valley, and watered by a river in the rainy season.

On our arrival at Griqua Town, at ten P. M., we had the satisfaction to find our dear missionary friends in good health. Descending from our waggons, we were welcomed and warmly greeted by upwards of a hundred of the people. I was soon recognized by my old friends, and was happy to see them again. The Griqua Captains, Cornelius Kok, sen. Adam Kok and Berend have removed, with their families, from Griqua Town, but I found the two former there, expecting my coming.

CHAP. IV.

GRIQUA TOWN.

March 14.

ABOUT four P. M. we had nearly a total eclipse of the sun, so that the planet Venus was perfectly visible for upwards of an hour. The natives were much astonished at the sight, especially when we explained the cause of it. Therm. before the eclipse 82: after it 78. A great deal of lightning appeared in the west, and afterwards all round the horizon; and from eight to eleven, the time when I went to sleep, there were about thirty flashes in a minute. A little after midnight I was awoke by a tremendous peal of thunder immediately above the waggons, which was succeeded by many similar peals and a heavy fall of rain.

The next morning was cool, the ground damp, and most articles in the waggons felt moist.

The attendance at the school had been much increased, and become more punctual, in consequence of four boys being appointed to act as captains or monitors. When any are missing, one of the young captains, in whose district the truant resides, goes in search of him and brings him to the school. When I visited them in the morning, they were all engaged according to the British system, and their number exceeded one hundred.

I walked with Mr. Helm to call upon some of the people in their own houses. Among others we visited a little cluster of huts about a quarter of a mile from the town. They have many dwellings, which are called round-houses, in the town; one such is at this little village, it is built of stone about the height of five feet, and fifteen feet diameter, with a conical roof, a door, and one window. The same Griqua who inhabited the round-house was also building a square one of stone, about thirty feet by twelve, with a door and three windows. The walls were well built and nearly finished. When completed, he meant to use the round-house as a store. Three Griqua women, dressed in the European fashion, were sewing some cotton articles; three or four others came from the huts dressed in the same manner; to all of whom I made presents of needles, thread, thimbles, &c. While conversing with them a

storm of thunder and rain commenced, which detained us about an hour.

When the storm abated, we visited the flour-mill, which is driven by a small stream of water. While thus occupied, a waggon from Lattakoo arrived with Jan Hendric, a Griqua teacher. He came with about thirty Matchappees, who were going to the market at Beaufort, to exchange ivory, &c. for articles which they wanted. Jan Hendric accompanied them as their conductor and adviser.

As it was customary on Wednesday evening, before the prayer meeting, Mr. Helm examined the young people from a Dutch catechism---about one hundred were present---I never heard children repeat more readily, not only the answers, but many of them the proofs from the Scriptures.

Such a night of thunder as that which followed I do not recollect witnessing. There were frequently three claps at the same time, in different directions near us, which continued without intermission till nine o'clock. Lately eight persons were killed by lightning at Hardcastle, thirty miles to the westward of Griqua Town. Therm. at noon 74.

At the evening meeting, on Thursday, Mr. Helm

addressed the Bushmen, residing at Griqua town, through a Griqua interpreter, who seemed to perform his part very well, the poor Bushmen sat on the front benches and listened with attention. We visited some of their families in their huts, and they appeared pleased at being noticed.

On the evening of the 17th our pleasure was increased by a visit from Mr. Hamilton, of Lattakoo, who had been at the Great Orange River cutting timber for a mill. Two days before he had left his waggon to follow him, and kindly came forward on foot to meet us. He had slept the night previous to his arrival under a bush. At one time he heard a wolf behind him on the road, but neither saw nor heard any lions.

CHAP. V.

JOURNEY FROM GRIQUA TOWN TO LATTAKOO.

MARCH 21.

I LEFT Griqua Town for Lattakoo at three P. M., taking a road to the eastward of that by which I travelled on my former journey. These roads are separated by a chain of low hills, only as far as Steven Fountain, where they unite. We halted about eight P. M. at Coglebane Fountain. Three small pools of good water are formed by one spring. Six or seven acres of flat ground around the pools produce good grass, but all beyond, as far as I examined, is covered with a pavement of rock, and between the flags grass and bushes had sprung up---the latter to the height of from two to eight feet. This is almost double the height to which the same bushes grow in most other parts of Africa. Several deep pits, dug by Bushmen for catching game, were near the pools, which rendered it hazardous to approach them in the dark.

22d. Therm. 86. Two or three of the people were sick. As no supply of water was to be expected during the succeeding fifty miles, we filled all our empty vessels with that valuable article, and departed at three P. M., resolving not to halt till we had reached the next fountain. At other seasons there is a pool half way, but at this time it was empty. At six P. M. we passed over a low hill and descended into a valley, about two miles in circumference, lined on all sides by low hills and covered with long grass, from which there appeared no way of egress. We at last discovered a narrow pass leading to a valley exactly similar to the former. We next entered a very extensive plain, the same range of hills continuing to extend to the left. Through this plain we travelled till half past five o'clock next morning, when the crowing of a cock intimated our having reached Berend's Kraal, and several Griquas and Bushmen came from their huts to give us a hearty welcome. Berend, it appears, has cultivated a considerable portion of land in this place.

At sunrise our waggons were visited by a party of Matchappees, from Lattakoo, on their way to Beaufort fair. They had slept under a clump of trees the preceding night; all of them recollected having seen me at Lattakoo, during my former journey. Two chiefs, Chakka and

Maklanka, were in the company. They carried with them skins, assagais, knives, shields, &c. to exchange for beads at the fair. The only provisions they seemed to have for the journey were two or three bags filled with thick sour milk, with the water strained off, and which was nearly as hard as new cheese; it tasted as sour and affected the throat in the same way as vinegar.

Being furnished, by the favor of Berend, with fresh oxen to drag the waggons to Lattakoo, they were yoked at two P. M., but a severe thunder storm prevented our departure for an hour, after which we set off, but were soon obliged to halt, in consequence of a heavy fall of rain, attended by peals of thunder, and vivid lightning. When the storm abated we proceeded through a valley, covered with tall grass, reaching to the bellies of the oxen, and bounded at the sides by hills, variegated with clumps of bushes. Game has become very scarce within these few years, owing to the increase of muskets among the Griquas; lions, tigers, wolves, and other beasts of prey, have therefore become proportionably scarce, for where there is no game, these animals cannot subsist.

At nine P. M. we cleared the hills, and entered upon an extensive valley interspersed with tufts of bushes---the heavens wore a gloomy aspect;

being covered with dark watery clouds, through which the moon's light could hardly penetrate; but distant lightning amused us. At ten P. M. we reached a pool of muddy water.

At sunrise we found the clouds were dispersed, and every thing indicated a fine day. Therm. at noon 78.

A Bushman family, coming for water, remained at the waggons. It consisted of the husband and his wife, a younger brother, two daughters, eleven and twelve years of age, and a child of about eighteen months, which the mother continued to suckle. The man had a bow, and a quiver full of poisoned arrows. They had part of the entrails of a zebra filled with water, from which they frequently drank, and then filled five ostrich shells with water to carry home. We gave the man a piece of tobacco, for which he nodded and uttered some words in a low tone, expressive of thanks; but on giving him the skin of a sheep killed in the morning, he added to his former expressions of gratitude, by knocking with his elbows against his sides. Inquiring how long it was since he had washed his skin, which was extremely dirty, after considering a little, he said he could not tell, but that it must be a long time. His wife laughed heartily on hearing the question. One of the daughters,

after grinding the tobacco between two stones into snuff mixed it with the white ashes of the fire; the mother then took a large pinch, of the composition, putting the remainder into a piece of goat's skin among the hair, and folded it up for future use. She had a stroke of dark blue, like tattooing, from the upper part of her brow to the nose, about half an inch broad, and two similar strokes on her temples. The man had several cuts on his arms, and smaller ones on his temples, and so had the children, which they said was done to cure sickness. The dark colour of these cuts was produced by putting into them ground charcoal, when the wounds were green. Had any painter, who felt desirous of exhibiting a picture of human wretchedness, taken a drawing of this family, it would have afforded a striking representation of it to Europeans. But the Bushmen seemed unconscious of their condition.

The next fountain being upwards of fifty miles distant, we filled all our vessels with water before we set off. At three P. M. we continued our journey, and after travelling, generally on a plain; till one in the morning, we crossed the Reyner Mountains by a pass, and at four o'clock arrived at Steven Fountain, fatigued by the length of the stage, which must have been about fifty-two miles, as the strong fresh oxen, of Berend's, proceeded at the rate of quite four miles an hour.

Several Matchappees from Lattakoo, who were attending a cattle-post, visited us at sunrise. The Missionary Society's cattle, belonging to Lattakoo station, were seen grazing at a little distance from the waggons, watched by natives. In consequence of great rains the preceding year, Steven Fountain was remarkably strong, the water flowing copiously from ten or twelve springs. After breakfast, we visited the source of the Krooman River, which bursts forth from under a low hill, as described in my former Journal. We entered it by a different opening, which being low, rendered it necessary for us to creep; but as we advanced, the height within was from eight to fourteen feet, with an arched roof. The passage was thirty feet long in one direction. It then turned to the right, and was high enough to admit us for about thirty feet more. It terminated in several low passages, from which copious streams of water constantly flow. Mrs. Moffat had the hardihood to accompany us into this subterraneous passage. Therm. 82.

A brother of Mahootoo, the Queen of Lattakoo, with several others, visited the waggons. They had been on a hunting expedition, and descried the waggons from a distance. We were favored with some milk from the Matchappees, who attended the outpost. The servants, but especially

the sons of the owners of cattle, are permitted to give a portion of milk to strangers, but not to make use of any themselves; all the rest must be brought home.

Leaving Steven Fountain at two P. M. we commenced our last stage to Lattakoo, which is about fifteen miles. Our oxen being in good condition, and the road good, we travelled at the rate of nearly five miles an nour. The two Matchappees, though they had been hunting from an early hour in the morning, were able with ease to keep up with our waggons. At length we entered among extensive corn-fields on both sides the road; our Hottentots were amazed at the extent of land under cultivation, having never seen so much before in one place.

At five P. M. we reached the town, and found our friends at the station in good health; they had been apprised of our approach, by two Bushmen, who had seen us in the morning.

CHAP. VI.

FIRST RESIDENCE AT LATTAKOO.

ABOUT an hour after we had arrived at Lattakoo, King Mateebe, and Kossee the king of Mashow, with Salakootoo the king's uncle, three of the king's brothers, Mateebe's two wives, and the wives of the others, paid us a visit at Mr. Hamilton's house.

We found a commodious place of worship had been erected, capable of containing about four hundred persons; and also a long row of Missionary houses, furnished with excellent gardens behind. In front of the houses, a neat fence composed of reeds has been constructed, which improves the general appearance. We named the whole buildings attached to the Mission Burder's Row, after the Rev. George Burder, Secretary to the Missionary Society. At seven P. M. we attended their evening worship, when many of the natives were present.

26th. The morning was employed in selecting presents for the principal people, and in making up a small parcel for each, with their names in them. Sent first for Mateebe, in whose parcel was a saw, with which he seemed particularly pleased, a tinder-box, and a kaleidescope which did not attract his attention so much as might be expected, also a set of gilded coat-buttons, a red worsted night-cap, and beads, without which all would have been considered as trifles. Various other articles were likewise added. To Mahootoo, his queen, we appropriated a silver-lace cap, covered with spangles, some buttons, a snuff-box, needles, thimbles, &c. Presents were also given to Malalla and Mahoora, the king's brothers. Makklak, his brother-in-law, Brumella, a powerful chief, and his wife Shoy, formerly one of Makabba's wives, king of the Wanketzens. Shoy's father having had a dispute with Makabba, fled, and Shoy embraced the first opportunity to flee from her husband and to follow the fortunes of her father. On her arrival at Lattakoo, Brumella received her as his wife. Though he has three other wives besides Shoy, he has only four children. Most of the rich men have two or three wives, and sometimes more, nevertheless their families are not more numerous than ordinary families in Europe.

This plurality of wives among the rich renders

it difficult for young men to obtain wives. Hence many females are betrothed while they are infants, that they may be secured as wives when they become of age.

I made also a present to Kossee, the king of Mashow, a nation living at a considerable distance to the N. E. of Lattakoo. He is young and short of stature, but possesses a mild and interesting countenance.

Old and New Lattakoo are about fifty miles distant from each other, and contain nearly the same number of inhabitants, perhaps four thousand each. The houses and cattle kraals are of the same form, and their arrangement similar.

In the afternoon I visited Munameets, another uncle of Mateebe, who acted a friendly part to me on my former visit. He was sick and lying upon the hairy side of a skin caross, within the yard at the front of his house. He first stretched out his hand to me, and then sat up; he said, though he was better than he had been, yet he was still sick.

On opening the parcel containing my presents he immediately put on the red night-cap, and took from the snuff-box a large pinch of snuff. After examining every article minutely and si-

lently; he remarked that he was very glad to see me again.

Sehoiya, the little lively girl, whom I have noticed in my former journal, called at Mr. Hamilton's. She appeared about fifteen years of age, uncommonly sedate, and small in stature.

After sunset, Mateebe, his three sons and a nephew paid me a private visit, no doubt in expectation of receiving the customary present of tobacco, that, in the dark, he might convey it home unnoticed, knowing that otherwise much would be begged from him on the way. One of his sons brought a large wooden vessel full of a mixture of flour and milk, resembling thick gruel, which they substitute for bread. Mrs. Hamilton carried it to her Matchappee servants. The eldest son is a good-looking young man of sixteen years of age, having a mild yet manly countenance. When I asked if he would accompany me to the far land, from whence I had come, he smiled and laconically answered No. On putting the same question to the king's nephew, a lad about thirteen, he pointed with his finger to the ground, and said he liked better to remain here. Mateebe seemed highly diverted and pleased to observe them preferring home to an unknown land. After sitting about an hour, they took leave

A bell, which I brought from the Society, was erected during the day; the ringing of which did not excite that degree of curiosity which we expected. Not more than forty or fifty people came to see it. However it will be found extremely convenient, as the horn formerly used to collect the people for worship, could not be heard at a distance, and many urged that circumstance as an apology for non-attendance.

I delivered an address at the morning worship, from Matt. xxiv. 14. Mateebe sat on the right side of the desk, and Kossee, the king of Mashow,* sat on his right hand, and Munameets, Mateebe's uncle, on his left, in front of the desk. Several of the other chiefs were also present.

The king of Mashow being on the eve of departing to his own country, we expressed a wish to have a little conversation with him, in the presence of Mateebe, and invited them to accompany us to Mr. Hamilton's house. Without Mateebe's presence, we could not with propriety negotiate with another king. They willingly consented, and came with us.

I asked their opinion in regard to sending Missionaries to Mashow, and the countries beyond

* The ow is sounded the same as in how, and the ou in thou.

it, and my paying them a visit. The king of Mashow looked significantly to Mateebe, wishing him first to deliver his opinion, who immediately said,

"I will never hinder the progress of the Word of God. I have no objection to your going to Mashow, and the other people in that direction,* but when you come to Mashow, Makkabba, the king of Maleeta,† who lives not far from Mashow, hearing you are there, will send for you. He is a bad man, I should not like you to go there. I know that he would murder you. I told the same to Dr. Cowan, but he would not believe me, and he has never returned."

Kossee assented to Mateebe's remarks, and added, Should we come to any of those nations, we must do nothing with the people alone, but every thing through the kings; we must always consult them, and they would advise what was

* As all European articles ascend to the interior through Lattakoo, from which Mateebe and his people derive a profit, we were rather surprised that he so readily consented to my visiting the natives beyond, with the view of Missionaries being afterwards sent to them, which might injure his trade with those nations.

† Maleeta is the name of the city, Wanketzens that of the people.

best to be done. He remarked that water on the way was rather scarce.

In the afternoon, Mateebe stood without, desiring to see me. On going to him, he pointed to a beautiful dark brown ox, held by some of the people, saying that ox was a present from him to me. When I desired them to give my thanks to Mateebe for his present, they told him that my *heart was sweet*, i. e. cheered.

I took the opportunity to explain to Mateebe some things respecting the heavenly bodies, such as the cause of the late eclipse of the sun, and what occasioned a lunar eclipse. He evidently hesitated to believe that the world ever came between the sun and moon. On telling him that white men came from the north, from countries beyond the black men, he shook his head, and pointed to the south, as if he had said, that he knew better, and was certain they came from the very opposite direction. This opinion was not surprising, as all white men who had visited him, had come from the Cape, which is south from Lattakoo, and many of his people had travelled far to the north, and had always found black men inhabiting those countries they had visited. While we were conversing, one of his sons brought me a calabash full of thick churned milk, as a present from Mahootoo, the queen.

During the night of the 28th, there was much thunder and some refreshing showers; for want of rain their crop of Caffre corn had nearly failed. During the drought they applied to the 'rain-maker, or person who pretends to possess power to bring rain, by using various incantations, but without success. The king informed the Missionaries of this, and requested they would pray for it. Four weeks before our arrival they had appointed a weekly prayer-meeting, and it has providentially happened that there has been rain every week since the meeting commenced. Therm. 78.

CHAP. VII.

CONVERSATION WITH MATEEBE AND HIS CAPTAINS AT LATTAKOO.

I HAD a formal meeting with Mateebe and his chief captains, in front of his house, within the yard. The king sat on the ground, I sat upon his right hand upon a large wooden dish inverted, Mahootoo, his queen, sat on the ground, at my right, Mateebe's eldest son, Peekloo, sat on his right hand. The king's uncle, brothers, &c. sat near us.

I began the conversation by observing, that I had fulfilled my promise to the king, when formerly at Lattakoo, *viz.* to get instructors to come to his country; and that the king had fulfilled his promise in giving them a kind reception, and affording them protection. He said he had attended to them. On my expressing sorrow at finding so few children frequented the school, he said "they had to attend the cattle."

The Missionaries say they could get plenty of young people to attend, were they either to feed them, or daily to make them presents of beads. The children coming to school, and the old people to worship, is considered by the natives as a favour done to the Missionaries. So generally is this the case, that when the Missionaries observe a captain attending regularly for a short time, who has not been accustomed to attend before, they expect an application from him soon, for the use of their waggon, or their plough, or something else. When they have the use of the waggon, they must also have the loan of oxen to drag it; for, though they have plenty of oxen, they are too tender of them to allow any to be trained for the yoke. In the present state of things, it is generally prudent to comply with their request.

I next expressed to Mateebe the satisfaction I felt in hearing that he and his people had relinquished the system of going on commandoes* against their neighbours, to capture their cattle.

He said, that as he had taken our advice, in not going on commandoes, he hoped I would take his advice by not going to people whom he did not like, such as Makkabba, king of the

* Marauding expeditions against their neighbours.

Wanketzen. If those of his people who might go with me* should say there was danger this way or that way, I ought to take their counsel; and now, as he had given up commandoes, (to which action he attached much merit,) and thereby could not obtain cattle as formerly, he ought to be furnished with muskets and powder to kill game.

I found he did not mean that the Missionaries should furnish them, but that he should be permitted by the government of the colony to purchase them with cattle. I told him I could not say what the people there might do, and that the Missionaries had no power over them. This being a delicate subject, I wished to get rid of it as fast as possible, and was relieved by his feeling a desire to smoke, and ordering a light. His son immediately brought two sticks, in one of which were about half a dozen round holes, pierced about half through it, seemingly bored with a hot iron instrument. This stick was laid on the ground in a position to remain steady. After this was adjusted, Peekloo placed the end of the other stick into one of the holes, and twirled it round between the palms of his hands as fast as

* I had at that time asked none, but probably he had resolved to send some as spies upon my proceedings, that by them he might be informed of all that passed.

possible, maintaining a pressure downwards. Mateebe next twirled the stick, then his daughter, each continuing to take their turn till part of the stick began to smoke; after which fire appeared, when the king lighted his pipe, and smoked with as much unconcern, as though the procuring of the fire had been attended with no trouble. I petitioned to have the two sticks, to carry as a curiosity to England; but the king stated, that having been sick, every thing about his house was under the power of the doctor, but when that was removed, I should receive them. The sticks by which the fire was produced were from the milk tree, the other from a bush called the Mahacha.

It being almost dark, I proposed putting off the conversation till next day at ten A. M. The interpreter, in mentioning ten o'clock, pointed to that part of the heavens where the sun would then be; Mateebe signified his assent by nodding, on which we took leave.

The two kings attended the evening worship in the meeting-house, at the conclusion of which they both came and shook hands with us. This is their usual custom on such occasions. On my former visit to Lattakoo, after the first interview with Mateebe, he held out the back of his hand, that I might touch it as a sign of mutual

friendship; he was at that time an entire stranger to the shaking of hands.

On the 29th, about ten o'clock, we walked to the king's house; when his chief Captains had arrived and taken their seats, I began by asking the king, if he considered it a favor done to him and his people, that Missionaries had been sent from so remote a country as England, to instruct him and them in the knowledge of those things of which they were before ignorant? He said, "it is good they came---those of our people who would not leave Old Lattakoo, to accompany us to the Krooman, said to us, 'the Missionaries will make you their servants.'" Then, as a proof that he and his people had paid some attention to the teachings of the Missionaries, he added, "We disapprove of bad things, of commandoes."

"Does Mateebe think any of his people are happier or better, by the things which the Missionaries have told them?"

"All are pleased with the Word, but we cannot comprehend it, we are glad we have the means of knowing it; we can now sleep well."

"Can Mateebe tell what causes them to sleep so well? Is it, because they now know something

of the true God, or because white men with guns now live among them?"

"A peace from God, and by the word coming among us."

"When Jesus Christ was in the world, some who did not understand the meaning of what he said, came and requested him to explain it to them. The inhabitants of Lattakoo should do the same to the Missionaries, when they hear any thing they do not understand."

"That ought to be so; but the Griquas once did not understand---now they are changed. I hope it will be so with us."

"Does Mateebe now understand how a book can speak, better than he did when I endeavoured to explain it on my former visit?"

"I do not yet understand how the Bible speaks, nor how a letter tells about things which happen far off."

"Wherefore does the king come to the Missionaries to ask for news, when he hears they have received a letter?"

"The Missionary looks at the letter and

knows news, but when I look at it I see nothing, because the Missionary knows things by the letter, I ask him what they are."

"Does Mateebe know how news comes in the letter?"

"I do not know, but the people who can write know it."

"I expected that Mateebe, before now, would have been able himself to write a letter to the far land?"

"If I wish to write, I may come to the Missionary, and he will write for me. I had called on the Missionary when he was writing, but he never put the pen into my hand." He expressed this with a laugh.

"Have not all been publickly invited to come and learn to write?"

"Yes, the ask is there! but *me* they have not asked."

Here I was told that there was no Bootshuana word for soul or spirit, but heart or breath, and that it was still uncertain whether the people understood that they had souls. The interpreter,

who is a Matchappee, took occasion to say that he was like Mateebe, for he neither understood book nor letter---that he saw nothing in the book but colour; that when he looked at a book, his head was dark, and his heart dead.

The king then observed, that he saw the word was peaceable, and the children know it, for when waggons came, the children fled, now they run to meet them. While Mateebe was speaking, Mahootoo frequently repeated some of his words; when she did so, I noticed that the King always repeated them after her.

Munameets, after holding out his hand for snuff, began to speak: "This is not," said he, "our original country, but a place called Nokamma, which lies three days' journey to the N. W. of Griqua Town. Hottentot commandoes drove us to the Krooman. Here," he added, the "Word of God came, and found them, and brought peace, but he was sorry he could not understand it, he wished God would give them a heart; the word going only into our ears," said he, "does not help us, but God must make the heart right."

"Why does Munameets believe there is a God?"

"My heart is full of wickedness, and so long as

it is so I cannot understand the word of God---I am often grieved because I cannot get a better heart."

"I understand that you pray to God, do you believe that he is every where present to hear you?"

"Yes, I believe God is every where, and hears prayer, because he made all things, therefore I hope God will answer my prayer."

To see how far he understood the meaning of soul, I asked why a dead man could not walk, as well as a living man?

"When a man is dead, he rots, and cannot walk."

"Do you understand what life is? You will sometimes say, when a man is not quite dead, there is life in him---now, what is life?"

"So long as God allows life to be in the man, he walks; but, when he takes it out, he cannot walk, he is like an ox when slain."

These conversations were taken down verbatim, at the time. Lest they should become tired, the meeting was adjourned to a future opportunity.

CHAP. VIII.

VARIOUS OCCURRENCES DURING OUR RESIDENCE AT LATTAKOO.

ON stepping into an inclosure opposite the king's house, we found some young men rubbing upon the skin of an ox a white substance, which we understood was the brains of an animal beaten up with milk, to render the hide soft and pliable.

Walking to an eminence, we had a good view of Mateebe's district of the town, and of five other districts. Lattakoo stands thus scattered for the sake of having ground for raising corn near them, thorn-bushes for building their fences, and wood for their fires. From the distant districts men came daily to visit the king.

Therm. at noon 74. Plentiful showers in the evening with thunder and vivid lightning.

Much rain had fallen during the night, which made our friends remark, at breakfast, that the

Matchappees would call us rain-makers, as so much had fallen since our arrival.

Corannas from Malapeetzee called to receive presents; but, as I intended to visit their place, I desired them to have patience till I got there. Their chief then reminded me of his having made me a present of a goat on my former visit, which led me to inquire if he had found a sheep with its lamb, that I had lost while there. He answered that he had not. None of them had ever been as far as either the Tamaha or Mashow countries, though Malapeetzee be on the way to them.

Mateebe paid us a formal visit, at the head of a party, consisting of his uncle, brothers, &c.; but he had nothing to say, only to shake hands, which all the party did after him. On their retiring, Mappooreer, a brother of Mateebe's, whom I had not yet seen, in consequence of his having been at an outpost, called. After saluting him, I promised to look out some presents for him in the afternoon, when I should be glad to see him. On hearing this, he smiled and hastily departed.

A short time after my arrival in the town, Mateebe made signs that he wanted some snuff. On showing him how I took snuff from my deep box,

I put it into his hand, but instead of adopting my method, he thrust in his fingers, and pulled out nearly the whole contents of the box. On his afterwards making signs for snuff, I informed him that I had only brought with me a small quantity of that kind of snuff, wherefore I should for the future give it him by measure. I then gave him more than a sufficient quantity for one occasion; but ever since I adopted this plan he laughs more heartily on receiving it than I have seen him at any other occurrence.

The natives having heard from the Missionaries that before the coming of the Son of God to judge the world, the sun and moon would be darkened, when the late eclipse of the sun happened, inquired if it was the Son of God coming; and to-night, when the moon was eclipsed, they asked if the moon was dying.

Much rain having fallen during the day as well as during the preceding night, the prayer-meeting for rain, which had been held for five weeks, was changed into a thanksgiving-meeting for the late plentiful supply.

After supper we heard the sound of music near the king's house. We walked over to the place from whence the sound came, and found a large party dancing, and in this way expressing their

joy on account of the late fertilizing and refreshing rains. About fifteen men were dancing in a circle, each holding and blowing a reed. They leaped like a frog, round and round the circle, keeping time. The king directed the dance, leaping and playing upon a reed, exactly like the others, from whom he could only be distinguished by a long rod which he carried, reaching considerably higher than his head. Peekloo, his eldest son, was the only young person engaged in the dance. Many women rushed forward from the crowd of spectators, and leaped fantastically around the dancers, singing and clapping their hands. Being observed to take out my snuff-box, I was instantly surrounded by women and girls, sturdily calling out for snuff, and as many as could thrusting their fingers into the box. The king noticing their rudeness, ordered his son from the dance to beat them off, which he could not accomplish without rough treatment, nor till the box had been emptied of its contents.

The Missionaries, with the few Hottentots attached to the mission, have dug a canal from a distance of three miles above the town, by means of which the whole water of the Krooman is led into their extensive fields and gardens. I went to view this useful work after breakfast, and found extensive fields of Caffre corn, belonging to the natives on both sides of the canal. Similar culti-

vation extends two miles higher up the river in the same direction. Though the Krooman be emptied by the canal, it soon becomes larger than before, in consequence of twelve or fourteen fountains issuing from the ground, about a quarter of a mile lower down than the dam, and which discharge nearly an equal quantity of water at all seasons of the year.

On the sloping side of a low hill, near the dam, there is an excavation which resembles a stone quarry; this excavation is in the form of an inverted cone, about forty feet deep, and seems chiefly dug out of the solid rock, mixed with a little red earth. Bushes were growing at the bottom.

During an expedition, which lately took place, to free the country from jackals, and where none but Matchappees were present, they were accustomed to close the day with the exercises of devotion, in which they prayed for the Missionaries, and for the safety of the town.

While walking with Mr. Moffat, in Mr. Hamilton's garden, he asked two strong Matchappees to assist in gathering some kidney-beans. In less than ten minutes they desisted and came to us, complaining that their arms were almost broken with the labour.

A young Matchappee female came up to us, while viewing the field, and held out her hand in a begging posture, wishing either for snuff, tobacco, beads, or buttons. To try her, both of us held out our hands to her, in the same manner as if begging. Putting her hands upon her face, as if ashamed, she laughed heartily, and ran off.

April 1. About two o'clock in the morning, a Matchappee arrived in great haste from the outpost at the source of the Krooman, saying that the Bushmen had carried off the Society's cattle, both oxen and cows. Immediately all was bustle and confusion, the men arming themselves, and hastening out of the town in little parties, which continued for more than an hour, till nearly every man had gone in pursuit of the Bushmen. Some parties that passed before my window were marching in regular order with their spears suspended, and shields hanging over their backs. They would probably reach the place, which is sixteen miles, in three hours, after which they would follow the footmarks of the captured cattle.

The hatred which many of them feel against Bushmen is so great that they are glad of such an occurrence, because it affords them an opportunity of taking revenge on that miserable portion of the human species.

When the young man who brought the intelligence of the capture of the cattle reached the town, he made a certain cry, or howl, which was instantly repeated from one part of the town to another, till it had gone over the whole place. The King with his Captains in a short time were assembled in front of the Mission-houses, when he committed the chief command of the expedition to his brother Malalla, on which they set off, and others followed as they came up. The Hottentots attached to the Mission went along with them.

About thirty years ago, the Matchappees were nearly ruined by the Corannas carrying off the greatest part of their cattle. Old Cornelius Kok, the Griqua Captain, who is still alive, happened to be hunting with some of his people, and found them in this forlorn condition. He remained with them for two years, protected and also assisted them with food by shooting game, till they had recovered many of their cattle from the Corannas. On this account they call him their father to this day.

Not long ago, when Kok and a party of Griquas were on an unsuccessful hunt, they came upon a cattle-post belonging to Salakootoo, uncle to Mateebe, who is considered a bad man by most of his countrymen. Being in great want,

they seized all the milk at the outpost, and used it to refresh themselves. On arriving at Lattakoo they informed Salakootoo what they had done, who replied that his cattle were all Kok's, and that whenever he came to any of the outposts afterwards, he might freely make use of whatever he found, which is a convincing proof that they are not unsusceptible of favors done to them.

At half past eleven A. M. four messengers from the Krooman Fountain arrived, to inform Mateebe of the number of cattle carried off by the Bushmen. They were altogether fourteen, viz. eight from Sedrus, the interpreter, three from Andrus Stoffles, a Hottentot, two from the Society, and one from Knight, a Griqua, all cows, and belonging to those connected with the Mission.

Walking to a little distance from the town, I was beset by two or three parties begging for snuff. Having given each of them a little, they informed others of their success. Some of whom solicited to have my seal, and others the keys attached to my watch-chain, that they might suspend them to their ears. To convince them I could not spare them, I took out the watch to explain their use, by pushing the pin that pressed on the spring, the watch instantly opened as if of its own accord, which spread so great an alarm that the whole party fled to the distance of thirty

yards. Observing that I smiled at their fears they gradually returned, and cautiously viewed the work within, the motion of the wheels excited their astonishment.

I observed round the neck of a young woman a string of gilt buttons, marked Louis XVIII; and on the neck of another a silver cravat-buckle, which probably once belonged to Cowan, or Donovan, or some of their party.

Their infants cry or weep exactly as they do in England; but those who are above three or four years of age, bawl out y͡o---y͡o---y͡o---y͡o---y͡o; y͡o---y͡o---y͡o---y͡o---y͡o.

In the afternoon we visited a district of the town, about three miles to the westward of Mateebes, called by the Missionaries Hackney, and containing about five hundred Bootshuanas, who lately, with their Captain or chief Malawoo, joined Mateebe.

We visited three of the public enclosures where the men generally spend the day together at work, or in conversation. Each enclosure has what may be called a summer-house, which is generally in the eastern corner. To this they retire when the sun's heat becomes oppressive. It is composed of strong branches of trees, so

bent as to form a roof, which rests upon a pillar placed in the middle of the house. The whole is neatly covered with thorn-branches twisted together. The inhabitants of the second we visited presented us with a large calabash, full of thickened churned milk, which we felt very cooling. On entering the third, we were introduced to the Captain of the district, who was seated on a quacha's skin, which is striped like that of the zebra. His beard was black, and about an inch long on his upper lip and on the lower part of his chin. The skin of a long serpent was wrapped round his head, and the head of the animal hung over his brow. I emptied into his hand the contents of a small snuff-box, which I generally carried on purpose for distribution. He immediately sent part of it to his wives, and divided the rest with a knife among his principal men, what adhered to his hand was drawn up very clean by an aged man. Mr. Moffat then presented him with an English clay pipe and a piece of tobacco which pleased him much. He soon brought us a calabash full of thick milk; but the hole in the side, being only about four inches long by two-and-a-half, I felt it impossible to reach it. On observing this, the chief sent for wooden spoons and presented each of us with one. When we were satisfied, the calabash went round among the people till it was emptied.

Several people were employed in cutting hides into ropes for binding parcels on their pack-oxen, and one man was busy making a leather cap. Some of the children were extremely terrified by our appearance, especially a boy about seven years of age, who made his escape by thrusting himself through a thorn hedge, though his skin was his only covering. On leaving them Malawoo, with about twenty of his men, walked with us as far as the houses extended, and many of the women followed them. There they remained till we were out of sight, which we considered a token of their friendship.

Three other villages or districts of Lattakoo are situated a little to the N.E. and all at a considerable distance from the river. On observing this I was informed that the Bootshuanas esteemed it unhealthy to reside near a river, which accounts for the Lattakoo I formerly visited having been two miles from the river of that name.

2nd. About ten, P. M. we set off to view a great cave, at the end of Reyner Mountain, about three miles to the south of the town. The following persons voluntarily accompanied us:

Moosica Peekloo, the young king, by Mahootod.
Yankey, the king's second son, by the old queen.

Kooky, the king's nephew.
Makkamma, Munameet's grandson.
Eleesa, (or Elisha, a Bootshuana name,) the king's servant.
And the smith's son.

We should have found it difficult to get through the corn-fields had they not accompanied us. The cave was about half way up the mountain, in length about three hundred yards, and fifty or sixty feet high. It seemed to be excavated from a range of cliffs, the roof extending outwards twenty-six yards. The back part was nearly perpendicular. Towards the southern extremity the roof gradually decreased in height. Many nests of poisonous wasps were attached to the roof, resembling, at a distance, swallows' nests in England, but on a more close inspection we found that they consisted of a collection of cells, which were composed of a kind of white wax. Some large pieces of rock had fallen from the roof. To amuse our party, who had kindly accompanied us, Mr. M. made a train of gunpowder, to which he set fire by a burning lens. This at first frightened, and afterwards diverted them exceedingly.

Finding large pieces of transparent rock, the Matchappees offered to carry them home for us. Peekloo, the king's son, took a large piece, and carried it on his naked shoulder for about a mile,

when he said it was angry, and gave it to his servant to carrry for him. By its being *angry*, he meant that the corners of it being sharp pained his shoulder. The king's nephew carried my handkerchief full of stones in his right hand, and two pieces in his left. Near the place where we obtained this kind of spar, we found three large excavations in a granite rock, full of rain-water, which pleased us as much as if we had found a treasure; all of us being thirsty. Though the water was more than lukewarm, it refreshed us greatly. Peekloo observing that we examined almost every object we saw, brought us at different times several very curious plants. On my putting some stones into my pocket the Matchappees laughed heartily at seeing stones treated with so much respect.

After dinner, Linx Malalla, from Old Lattakoo, called upon me. He is son to Makrakka, a King or Chief higher up the country, who died lately, and whose people afterwards divided and joined other tribes, such as the Mashows, Matchappees, and the Wanketzens. He was a tall and good-looking man, besmeared with red paint, and wore a straw hat of a conical shape, a fashion which I had not seen in Africa before. He was in high spirits, and soon developed the object of his visit, *viz.* to receive a present. I brought him a tinder-box, which seemed to please

him. After waiting a short time in expectation of receiving some other articles, but seeing that nothing more was brought, he left me, and was followed by his people.

Hearing that he had lived with the Wanketzens, at the time Dr. Cowan, &c. were said to be murdered by their king Makkabba, and that he was now an enemy to Makkabba, I thought his account might be depended upon, if it was in favour of the Wanketzens; I therefore took an opportunity in the afternoon to question him on that point. He said that the Wanketzens had robbed Dr. C. and his party, but did not murder them; that they passed on, and he did not know where they had gone. It afterwards occurred to me, that as Lynx's father, Makrakka, was implicated in the murder, according to the reports I received on my former journey, both at Lattakoo and Malapeetzee, little dependence could be placed on his account, and as it is not improbable that he himself had a share in the murder, he had an interest in the concealment, for his own sake and the character of his father.

There may now be a dread in the minds of some of the nations to the north, of the approach of white men, in consequence of the residence of the Missionaries at Lattakoo, and they may conceive

it their interest to throw the blame of the murder on nations more remote.

Once at a public meeting called to consider whether they should go on a commando against a distant nation, Malalla, brother to the king, said to the assembly, "I will not go on a commando with you, you all speak as brave men here before the women, to make them think you are heroes, but before the enemy you are all women."

CHAP. IX.

VARIOUS OCCURRENCES—COMMANDO AGAINST THE BUSHMEN—A PUBLIC DANCE IN HONOR OF IT—AN ACCOUNT OF THE EXPEDITION PUBLICLY GIVEN TO THE KING.

APRIL 3.

IN the morning two of our Hottentots returned from the expedition against the Bushmen, being unable to keep up with the pursuers. Malalla, who commanded, made a proposal also to return, but Teisy, another chief, insisted on their continuing the pursuit. They found a calf newly killed by the Bushmen, and a fire kindled to cook it; but the Bushmen, having perceived the approach of the Matchappees, fled, leaving the calf behind. This afforded a meal to the pursuers. The king of Mashow and the Corannas from Malapeetzee had accompanied them.

If a party of Matchappees be attacked by a su-

perior force, and there does not appear any prospect of escaping, they make no resistance, but calmly allow themselves to be butchered. The Bushmen are said to do the same. Therm. 71.

I attended a meeting of young people in the evening, chiefly Hottentots. Among them were six Matchappee females. They related what they remembered of the sermons they had been hearing during the day. The Matchappee girls recollected much more than all the others, or perhaps, by not feeling the least abashed, they spoke freely whatever came into their minds. On one occasion, when they were relating what they remembered, I asked a Matchappee girl if she was afraid of death? She instantly answered, she was. But why, I inquired, was she afraid of it? After a little hesitation she said---because it was a very bitter thing, she did not like it.

There was present a little black boy who could read and write. At the conclusion of the meeting he repeated the Lord's Prayer in Dutch, line by line, the rest repeating it after him, exactly as it is done by the clerk and congregation in the English establishment. His name was April; he had been with his mother, sister, and younger brother on a distant hill, living upon roots, and almost famished, when they were brought to Lattakoo, and assisted by the Mission.

Makqueetze, one of the captains, seems very desirous to gain the good opinion of the Missionaries. —On coming to worship, he will not take his seat till he has caught their eye, and will sometimes inquire of his neighbours if the Missionaries speak of his regular attendance.

4th. I had three or four different sets of young people during the day, learning their letters. Sehoiya was among the last class. She did not know all the letters, but quite as many as the others. My clothes were frequently covered with red paint from their cloaks, which soil every thing they touch.

Intelligence was this day received from the men who went in pursuit of the Bushmen. They stated, that on their arrival at the Great Cave, (which is the general refuge of robbing Bushmen in that part of the country, when pursued) they found by the traces that the Bushmen went past it, from which they concluded that the robbers had come from the Malalareen River. The footsteps were so visible, that they could trace them by moonlight. In such an expedition, the pursuers extend their front, more effectually to keep sight of the track, and frequently call out from different parts of the line, whether they have or have not lost sight of the track. They likewise observe whether any part of the cattle have been

sent off in a different direction from the main body. Having on the way noticed that the footsteps of one Bushman and an ox turned off towards the mountains on the right, they concluded that the ox was a reward to the man for guiding the robbers to the cattle-post at the source of the Krooman.

A large party of Bushmen went some time ago to old Lattakoo, and at mid-day captured some of their cattle in sight of the town. The inhabitants, in consequence of a late discomfiture which they had received from the Bushmen, were so intimidated that they declined pursuing them. This timidity so emboldened the Bushmen, that they advanced to the side of the town, and demanded pots to boil the flesh of the captured cattle. But on a later occasion the Matchappees acted with more spirit, and completely overcame a party of those plunderers, since which time they have not been molested.

5th. I visited a smith who makes knives and assagais, or spears. His implements were few, having a stone for an anvil, a rough-made iron hammer, the head of which might weigh about a pound, and two small bellows made of skin, with a piece of cow-horn at one end, through which the blast went, the other end being open, like a purse, and sewed to two round pieces of wood. These bellows were laid upon the ground opposite the

fire, with a heavy stone to keep the under side steady. He effected a blast by quickly raising and depressing the upper side of the bellows, and with great ease blew both at the same time. The iron which he wrought came from the N. E., higher up the country.

The Matchappees, though very fond of potatoes, have never been prevailed on to plant any, because they resemble nothing which has been handed down to them from their forefathers, to whose manners and customs they seem as strongly attached as the Hindoo or the Musselman. This blind and bigotted attachment constitutes the greatest obstruction to their reception of Christianity. Were any of their captains to renounce their ancient customs, and profess the Christian faith, he would thereby expose himself to the keenest persecution. Converts from amongst the poor would excite, at least at first, little alarm, because they are despised; nor would the conversion of the aged cause the smallest uneasiness, for these are held in such contempt, that they would rather see food given to dogs than to them. They have frequently reproved the Missionaries for relieving the wants of such persons. They are so sensible, however, of the protection they enjoy by the residence of white men among them, that it is probable they would persecute their own people for a long time, before they would

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attempt to drive away the Missionaries. They at present never interfere to prevent the Missionaries sowing or planting what or when they please; but all the *natives* are compelled strictly to act according to ancient rule.

The king cares not how much he troubles or begs from the Missionaries himself, but he is sometimes enraged when he sees them too much troubled by others. On such an occasion, he once laid hold of a stick and knocked down captains, servants, women, and children, indeed all who came in his way, without making any distinction. When in a passion, he is said to appear extremely terrific, foaming at the mouth, with eyes infuriated, swollen countenance, &c. On some occasions, when he has been speaking at their public meetings, the Hottentots attached to the Mission have fled from terror. At other times his deportment is mild.

Happening to sit down upon a rock during a walk in the afternoon, I was as usual beset by young people begging snuff; but before I gave them any they had to labour nearly an hour at the letters of the alphabet, a copy of which I always carried with me. I pointed out the letters that composed the king's name, and that of his uncle Munameets, which made them thoughtful for a little, as if they had obtained some new idea of

the use of letters. Their own names were Magein, Seerupee, Misselamoor, Hooweyan, and Hassekate. Of their own accord they told me the Bootshuana names for different parts of their dress. Nothing afforded them greater sport than my repeating the word incorrectly; but after inserting the several words in my memorandum-book, and reading over the whole to them at once, they seemed to wonder how the ivory leaves told them. The three eldest then went to a little distance and danced, in their way, for half an hour, standing in a row, clapping hands, and singing with all their might. The one on the left side then danced forward about twenty yards, singing and causing her hands and feet to move in time; returning to her place, the second advanced in the same manner; and the third danced off in rotation exactly as the first. This they repeated for half an hour, frequently altering their steps and gestures.

About sunset there was a great hue and cry, that the commando was returning from pursuing the Bushmen. There were about eighty, the rest being left behind from lameness and fatigue. They marched in rows about six deep, each carrying before him a shield, and a spear in an upright position. They all sung in concert, and took no notice of those around. One or two at a time were constantly running out from the ranks

to the distance of thirty or forty yards, both before and behind, imitating attacks upon the Bushmen, or pretending to defend themselves against them. On entering the town they proceeded directly to the inclosure in front of Mateebe's house, where the king and his captains were seated on the left side of the gate. A considerable assemblage of women greeted them on their arrival. The captains were seated in the form of a crescent, the king sitting in the middle and in front. The commando sat immediately opposite, about twenty yards distant.

The ceremony commenced by singing a grave song, during which all by turns leaped out from the ranks, two at a time, exhibiting warlike evolutions. Having performed these, the singing ceased, and Malalla, brother to the king, who had commanded the expedition, rose and gave an account of what had taken place. The king was informed before-hand by messengers sent out on ox-back to meet them on their approach, these returned hastily to Mateebe with the particulars.

Malalla began his speech by upbraiding many young men who had remained at home, instead of accompanying them. He then said, that on reaching the King Fountain, they observed the traces of five of the oxen, which had been driven off to the right, towards Reyner Mountain; but they

followed the track of the greatest number of oxen till they came to the Bushman Kraal, where they found nine of the oxen lying dead. The Bushmen fled with five oxen, one of which they also killed in the flight. To entice the Bushmen to return, they left every thing in the same state in which they had found it, and retired out of sight to a distance. The Bushmen did return, but, having observed some of the Matchappees, they instantly fled. On seeing this, the Matchappees went and feasted on the dead oxen, after which they returned home. The women, during the speech, frequently shouted.

Malalla's voice and gestures, while delivering this speech, would not have disgraced the first orators in civilized countries. It sounded to my ear like blank verse; sometimes he hung down his head in silence, then raising it he proceeded in his relation. The speech continued about a quarter of an hour.

Having brought with them all the Bushmen's property which they could find, such as mats, skins, &c. these were hung about them as trophies.

When Malalla had concluded, Mateebe rose and rebuked the commando most sharply, for not following up the pursuit till they had overtaken the

Bushmen and the remaining oxen; after which the meeting dispersed, and Malalla came forward and shook hands with me very heartily. Some of the women appeared almost frantic with joy, at seeing their sons and husbands return home safe. They sung and danced till nearly midnight. This expedition had lasted six days.

CHAP. X.

INTERCOURSE WITH SOME OF THE CHIEF MEN—THE KING PROPOSES TO BARTER FOR A MUSKET—THEIR POTTERY—A DANCE IN HONOR OF OUR ARRIVAL—THE YOUNG PEOPLE EXAMINED.

APRIL 7.

MUNAMEETS called on us, while we were at breakfast, with a large wooden dish which Mr. Moffat had requested him to obtain. It was made from a block of wood by the Boquaina nation; it had two handles, and would contain about two gallons. Five or six persons came to witness the bargain---the opinion of others being always asked before a contract is concluded. Waiting patiently till breakfast was finished, they amused themselves by examining some portraits from the Evangelical Magazine, which hung round the room. They found out that one of them was a portrait of me, which Munameets thought very like. Pointing to another portrait, one of them said it was intended for Mr. M., on which a woman replied, O maka! [mawkaw] It is a lie! Such a mode of speaking gives no offence, they

will say so to the King in common conversation, without giving him the smallest umbrage.

In Mr. Hamilton's garden, there was a cotton-bush in flower; the leaves resembled the currant-bush, and the flower that of the hollyhock---they were of three colours in the same bush, some pure white, others pale yellow, while others were lilac. From the seed of that bush it is intended to plant others. Therm. at noon 76.

The rains at Lattakoo most frequently came from the N.W. and the W., which is in the direction of the Great Desert; and sometimes a little drizzling rain from the south. None ever comes from the east; it is very different in the vicinity of Algoa-bay, where the greatest part of their rain is from that quarter.

Mateebe, Malalla, and four of the principal captains, called this day while I was writing, the operation of which they seemed to witness with considerable interest. I learned from them that Kossie, the king of Mashow, had left Lattakoo two days before. They seemed to have no idea of taking leave.

In the afternoon, Mateebe brought two oxen to purchase a musket for one of his brothers, as he had observed that we possessed several. This

was a delicate business, for I knew his heart was set upon it, and I also knew that the colonial government at the Cape were very properly averse to those beyond the limits possessing guns. I told him I had a long journey still before me, and these weapons were not only necessary for defence, but much more so to kill game for our support, and added, that he ought not to be surprised if I felt reluctant to part with any of them. He was evidently disappointed, but seemed to feel some force in the reason I assigned.

In the evening, however, he brought me a present of some thick milk, which was no small evidence of friendship from so penurious a man. A servant had carried it to the door, but he himself brought it into the room, and placed it before me on the table, seemingly pleased with his own generosity.

We were informed that the king and his captains had determined to take signal revenge on the Bushmen for their late robberies, by sending out a numerous party against them. When the Bushmen killed, some time before, a brother of Mateebe's, a similar party was sent against them, who massacred all of that miserable nation that came in their way, men, women, and children, to the amount of about two hundred.

Munameets, the king's uncle, consented to accompany me to the Mashow and Marootzee countries. I purchased to-day, for eight buttons, a pot formed from a soft green stone, pounded into powder and made into clay. In making this vessel they begin with shaping the mouth, to which they add about an inch when it is dried, and when that is dried and hardened in the sun they add another, and another, till the vessel be completed. They then fill and surround it with dry cow-dung, to which they set fire; by this means it is rendered sufficiently hard for every purpose. It was as well shaped as any cast-iron pot.*

8th. The young men informed us, in the morning, of a dance they were to have before Mateebe's house in the afternoon, to commemorate our arrival at Lattakoo. Therm. 78.

The dance began about four P. M. We looked at them for a short time. About twelve women stood in a row under the mimosa-tree, clapping their hands and singing, or rather screaming to time. About the same number of men were dancing in two rows before them, making slow antic motions with their hands, and each assum-

* This pot was unfortunately broken to pieces on the journey to the Cape.

ing a countenance expressive of idiotism; the women, by turns stepping from their row, approached to and receded from the dancers, making similar motions with their hands and feet as the men, and putting on a similar stupidity of countenance. A relation of Mateebe's had her face strangely painted. Like the others it was smeared with red ochre, but an inch above and below her eyes was painted across with orange colour, and her legs with the same. Many of their attitudes and motions are significant; sometimes they elevate the hands above the head, as if gently putting off a covering, sometimes they stretch them out behind, as if to prevent a person pressing upon them, then before, as if wrapping ribbons round the arms. Again they appeared as if throwing something to the ground with which they are disgusted. Other motions resembled those of a person passing by some disagreeable object, which he was desirous that even his clothes should not touch.

Viewing the scene again about twilight I observed an alteration had taken place in the dance. The women were now and then stepping from their rows, rushing towards the men and pushing against them, like bulls, with their heads; if the man who was attacked, and who was endeavouring to keep his step in the dance, happened to be overturned, it excited an universal laugh against him.

I observed a young man intentionally fall before the attack of a young female loaded with beads. She was universally cheered for the victory she had obtained. The features of this scene were extremely savage, and appeared so shocking, that I thought if an European army had come upon it unawares, at the same hour in the evening, they would have been for a moment appalled, supposing the mouth of the infernal regions was open before them. Being observed to stand at the gate, I was instantly surrounded by a multitude of women, holding out their hands and loudly bawling for snuff, of which, if possible, they are fonder than the men. I put some into each hand while it lasted. I detected one of a fraud, for no sooner had I put snuff into her right hand than she withdrew it, and held out the other as if she had received none. When the box was emptied all walked off and rejoined the show. The Bootshuana who had travelled with us in the colony would not join in the dance, but spoke of it with apparent contempt. His brother, who came from a distance to meet him at Lattakoo, did not join in the dance, but another relation did, who at one time came out and invited him to dance with them; however, he shook his head and would not comply. He considers himself above doing such mean, unmanly things, in consequence of his having been so long among white men.

I was gratified to observe twenty or thirty Matchappees at the prayer-meeting in the evening, notwithstanding the uproar in the town, which was almost frightful during the whole time of our meeting. The dancing ended about ten at night, after continuing six hours without intermission, which was considered a short time. Had it been moonlight the dance would probably have been protracted till break of day, when the women would have proceeded to their work in the field as brisk and lively as if they had slept the whole night. They are never observed to require drink on such occasions, notwithstanding the perspiration occasioned by their great exertion. They can travel long without water, and live and look well on a small quantity of provisions. They do not regard heat; but all work, out of doors, is at an end on the least rain falling. This may be owing to its effect on their skin dresses, which it hardens, and because it washes off the paint that covers their bodies. When they have no food they resort to copious draughts of water. The expedient of a Hottentot is very different on such an occasion, he ties a cord very tight round his waist if travelling, or if at home he endeavours to drive away hunger by sleep, which like the dog he seems able to command at any time.

When walking about the town the general

salutation of the natives is "Good day," or "Good night," in the Dutch language, which they have learned from the Missionaries, and many of them shake hands. Very young children are still afraid at the sight of white people. A little boy about five years of age, happening suddenly to turn round, and observing me behind him, screamed and fled in the utmost consternation till he got under his father's cloak. Peeping out while I was yet near, he almost went into convulsions from terror. During our stay at Lattakoo the excess of this feeling began, in some instances, to subside. Shortly after, a boy, about the same age, came up as bold as a lion, and took me by the hand; but young as he was, he walked off evidently proud of having performed so heroic an action. A person not painted red generally appears frightful to them.

9th. Mahootoo, the queen, examining the cotton dress of Mrs. H. a short time after her arrival at the station, was asked her opinion of it. She said it was not the skin of an animal, but must have come from the Great Water. That the stuff of which it was composed grew on a bush she could not credit; but when Mr. H. told her his woolen jacket grew on a sheep, she examined it, and said she could believe that, but not the other. However much they wonder at the dress of Europeans, they seem to possess no

more desire of imitation, than Englishmen would feel to assume the costume and copy the manners of the Hottentot, or Hindoo. They do not despise our dress, but they are satisfied with their own. Peekloo, the king's eldest son, wore at the dance on the preceding evening a silk handkerchief round his waist, which he had received from Mr. M., but he probably put it aside in a few days. Therm. 74.

Several Matchappees expressed a desire to go on the Marootzee journey, to exchange beads with that people for iron, under the protection of our muskets.

The noise of singing and dancing was greater this evening than on the preceding night, and the number who attended evening worship was smaller. As usual, on a Saturday evening, the natives were informed that the following day would be the Sabbath; without such an intimation they would not know it, having no division of time into weeks.

The Matchappees are ignorant of any general name given to their quarter of the world, never having heard of the word Africa; but the Hottentots and Griquas all know of it through their connection with the colonists and Missionaries.

10th. After worship in the afternoon I attended the meeting of young people, in order to hear them repeat so much as they could recollect of the discourses upon which they had attended during the day. They gave a fair sample of their attention by the many remarks which they made.

The following were some of the questions which I put to two young Matchappees who were present at the examination, and the answers which they gave:---"What is the most wonderful thing you ever saw or heard of?" After a pause ---"The word of God." "How long has God lived?" "He always lived." "What is the worst thing in your opinion that we can do?" They mentioned the sin condemned in the seventh commandment.

"Do you believe that the bodies of men shall rise from the grave?" "Yes." They then said, apparently with great ingenuousness, that they wished God would give them a heart to understand his word, for they found it very difficult. They seemed, as it is said in the Acts of the Apostles, to be feeling after God.

There was neither singing nor dancing during the Sabbath. Therm. this day 72.

CHAP. XI.

JOURNEY TO OLD LATTAKOO.

PREVIOUS to my arrival at Lattakoo, I had meditated a journey higher up into the interior, provided I found it advisable. On reaching this long-wished-for place, I was happy to find things favourable to my wishes. The nations beyond Lattakoo were in a state of peace. The King of the Mashows was with Matecbe on our arrival, and favoured the undertaking, and Mr. Read was willing to accompany me. Important considerations detained Mr. Moffat at Lattakoo, and deprived me of the pleasure of his company on this new excursion. Mr. Read's services I found to be invaluable. His residence at Lattakoo, his acquaintance with the manners and customs of the Bootshuanas, the individuals he had seen from the countries we desired to visit, and to

whom he had shown kindness, pointed him out as the fittest person I could have chosen to accompany me on the present occasion.

When every thing was ready for our departure, Mateebe and Mahootoo stood at each side of my waggon to bid me farewel, and they seemed heartily to wish me a safe journey. Many of the inhabitants surrounded the waggons to witness their departure, and to take leave of the people who were to accompany us. Messrs. Hamilton and Moffat, with Mrs. Hamilton, Mrs. Moffat, and Mrs. Read, went with us in the waggons for a short way. Little Kleinveld stood in front of the luggage-waggon, undauntedly shaking hands with all the children.* That waggon was partly filled with articles belonging to the Matchappees,

* Kleinveld was a Hottentot boy belonging to one of our institutions in the colony, whose father consented to his going with me to England for education. I brought him with me to Cape Town, on returning from our journey to Theopolis. He travelled with me to Lattakoo, and the whole way, till I returned a second time to Cape Town, when I received a message from his father, intimating that he felt himself in a declining state of health, and was desirous that his boy should be returned to him, which was done.

Instead of Kleinveld, I brought to England another young Hottentot, Paul, the son of Dikkop, late Hottentot-chief of Hodge Kraal, now called Pacaltsdorp. His father Dikkop petitioned for a Missionary to his people, as stated in my former journal, March, 1813, page 60.

viz. red paint, blue shining powder, beads, cloaks, &c. to be exchanged for iron, copper, and cattle. Mateebe sent also a parcel in charge of a servant. All these men depended on our muskets for their provisions during the journey.

When we crossed the Krooman river, the number of persons who had followed us from Lattakoo returned home. We then entered on the plain which extends northward as far as Old Lattakoo. At half past eight P. M. we halted at a pool called Harre-a-tuneway, or hunting-field. Four Matchappees having reached it before us, had kindled a fire, one of whom, Meoonstwee had been my guide on my former journey from Lattakoo to Mala-peetzee. He was pleased when the circumstance was mentioned to me, and likewise by my recognizing his countenance on the fire burning a little brighter.

12th. We intended to have proceeded to the Maklareen River at sunrise, but the oxen having strayed in the night-time, in search of sweeter grass, it was eight in the morning before we could move, and at half-past nine A. M. we halted on the banks of the Maklareen. Munameets, whom we expected to have found there, joined us about ten A. M. He had slept at a cattle-place in the neighbourhood belonging to a relative, from whence he brought some thickened milk. He complained

of his breast in consequence of the walk, having but lately recovered from a severe cold. We expressed our regret that he had walked at all, as we expected he would have taken a seat in one of the waggons. Being the King's uncle as well as our guide, we wished to show him every attention our circumstances would admit. We invited him to breakfast in the tent. The other Matchappees came and sat down with him; but of these we took no notice, lest they should expect the same throughout the journey, which would have been impossible. None of the others were captains, but servants belonging to the Munameets. He gave a part of his bread, and one saucer-full of tea to the man who sat next him.

There are two flower seasons in the vicinity of Lattakoo: the first in January and February, the second in August and September. Of course we saw few flowers. The plain over which we travelled was covered with long grass intermixed with clumps of bushes. The Maklareen is formed by the junction of two small streams, near to the place where we halted. It runs S. W. by W. till it joins the Krooman, on the borders of the Great Desert, after which junction, both soon disappear, as I afterwards possessed an opportunity of observing. In the rainy season the Maklareen is a considerable river, but during the dry months it is a small stream.

In conversation we learned that our guide, Munameets, had never been in the chief town of the Marootzee, but had once been on an expedition against a people beyond it. On crossing the Marootzee country his party fell in with a considerable number of natives hunting, when, he said, he never saw so many people together in his life. Therm. at noon 78.

Departed at two P. M., and travelled until six P. M., when we halted near water, in the middle of a thicket of small mimosa trees, which protected us from the cool air of the night. Munameets had never rode in a waggon before, nor would he have now ventured to do so, he said, if he had not been ill. By clinging too fast to his seat, and not yielding to the motion of the waggon, he was dashed against the sides, or struck the roof, every time the wheels were impeded by large stones.

The Bootshuanas sleep little on journeys, preferring to converse around a fire, telling what they call news, or rather repeating stories, which all of them have heard perhaps fifty times over.

There is a large, flat fly, called the dog-fly, but it might with more propriety be called the dog tormentor, which greatly abounds in this quarter. These flies bury themselves under the hair of the

poor animals, and teaze them both night and day. Every time I stroked any of the dogs, many of them crept out from under the hair. It was affecting to observe with what eagerness the dogs courted such stroking.

13th. Departed at nine A. M. Munameets assisted in collecting the oxen for the waggon. The traces of eight rhinoceros were seen near the waggons. Reached Old Lattakoo about one P. M. Therm. at sunrise 49, being on high ground and within two weeks of winter: ditto at noon 76.

The town lies across a wide valley, through which runs the River Lattakoo, bounded on the north by a long range of low hills, running from E. to W., and beautifully interspersed with the mimosa tree. It seemed equal in size and population to New Lattakoo. On entering it, the inhabitants of all descriptions, old and young, rushed out from every quarter towards the waggons. We found Mahoomoo Peloo (or Richheart) the chief, in the square, in the middle of the town, sitting with some of his principal captains, on each side of him, ready to receive us. He was employed in sewing a leather cap. Two women who stood near him, were occupied in making rush bonnets of a circular shape, shallow in the crown, and very neat. A great concourse of

people soon collected; and when the captains arrived they immediately came forward and saluted us by shaking hands, some of them instantly asking for snuff. The children, though they had seen white people before, were shy, and some showed much timidity, but a little attention soon made them familiar. The chief presented us with two pots full of thick milk, which, from its cooling effects, was very agreeable, the weather being sultry. He tasted both before he presented them, to show that they contained nothing poisonous.

CHAP. XII.

OLD LATTAKOO.

AFTER arranging our waggons and taking a hasty dinner we walked over part of the town, which, being a Matchappee one, bears a striking resemblance to New Lattakoo. A little boy, about six years old, was so terrified at my appearance, that he attracted general notice; his mother attempted to drag him towards me, but could not succeed; on which his father went to him, and assured him I was a human being like themselves; but this did not pacify him, for, on getting from their hands, he fled directly, and was soon out of sight. We saw a smith making a knife with the same tools described at New Lattakoo. On the arm of Brumella's sister I counted fifty copper rings, the breadth of the rows of beads round her waist would have measured half a yard.

On inquiring for Lynx Malalla, the son of the late King Makrakka, who had called on me at

New Lattakoo, I found he was gone to a distant nation, professedly to purchase skins; but some suspected he had other views, which were not so innocent. Though he was the eldest son of his father, yet he did not succeed him as chief, because he had been born previous to the circumcision of his father, on which account his second son was acknowledged as chief.

Cupido, our native Missionary, arrived from Malapeetzee to meet me. His waggon appeared as ancient as the antediluvian age; instead of a canvass covering, like other waggons, it was covered with two ox hides retaining the hair; and these were so shrunk by the rain and the heat, that a foot on each side was open above the timber. He informed me, that the Corannas from his station, whom I had seen at New Lattakoo, and engaged to accompany me to the Marootzee country, had resolved not to go, because I had determined to travel to it by the town of Mashow, which they said was so near the Wanketzens that they would attack and murder us. The Corannas, except when engaged in actual war, are considered a timid nation. This information made us resolve on travelling to Mashow in a more northerly track than by Malapeetzee.

I was very anxious to view the spot where

Lattakoo stood when I first visited it, and where the inhabitants of both the present towns were united. It is only about six miles to the eastward of what is now called Old Lattakoo. We therefore set off on horseback, accompanied by two armed Hottentots for protection.

On the road we passed several ancient cattle inclosures built of stone, but by what nation the Matchappees have no tradition, only they are certain they could not be built by their ancestors, as Matchappee inclosures are all composed of bushes, and one generation adheres strictly to the customs of that which preceded it, but we afterwards discovered that it must have been built by the Marootzee, or some other nation in that direction, who build their inclosures of stone exactly in the form of these ancient ruins. There is little doubt, therefore, but the ancient Marootzee nation had resided in that part of the country which is now possessed by the Matchappees, but the cause of their removing so far from it is now utterly unknown.

On the left we passed a field of Caffre corn, belonging to Lattakoo, extending at least two miles in length and one in breadth. A gentle breeze of wind rendered the air pleasantly cool. At sunrise the wind generally blows from the east, and goes round with the sun, as if blowing

always from under it. At eleven A. M. we entered the valley where Lattakoo had formerly stood, covering the whole with its houses, fields, and population. Now not a vestige remained, not one human being was to be seen, nor scarcely any other creature except a few solitary birds and lizards. It was covered with tall mimosa bushes, which in a few years will become trees, and render the place an impenetrable forest. The stillness, compared to the bustle and noise I had witnessed there formerly, brought to my imagination the desolation which is described as prevailing over the site of ancient Babylon.

A Hottentot, who was with me on my former journey, brought me to the very spot on which my waggon had stood in the king's inclosure, the sight of which produced many pleasing recollections. I then viewed the site on which the king's house had been placed, and also that of his uncle Salakootoo. I next ascended the hill, to which my daily visits had been formerly paid, and from which there is a good view of the whole valley.

I afterwards walked to the well, which our people had dug for the benefit of the natives, and was glad to find it remaining, and supplied with good water, of which we drank copiously. All the holes above it, from whence the people had been accustomed to obtain their water before our

arrival, were filled up and covered with long grass, so that none of them could be found. Leaving the well, I turned away for ever from this scene, which to me was peculiarly interesting. One of the Hottentots wounded a red buck, a species of deer which seldom comes farther to the south than Lattakoo. It is larger than most other kinds of bucks, and has long crooked horns, with yellow hair of a reddish hue. The Hottentot pursued it for two or three miles, till it dropped near the well which we had just left. He brought about the half of it with him to Lattakoo, being unable to carry more, and leaving the remainder hid till it could be sent for on the morrow. He did not reach the waggons with his load before it was dark. I could not but wonder at his perseverance.

CHAP. XIII.

CONVERSATION WITH MAHOOMOO-PELOO AND SOME OF HIS PRINCIPAL MEN—ACCOUNT OF AARON, A RUNAWAY SLAVE—DANCE OF THE NATIVES.

WE got Mahoomoo-Peloo and some of his principal men into the tent, in the evening, in order to find out their views respecting the reception of a Missionary. I began the conversation by informing him that I had no power, from the friends of the heathen in the far country, to promise to send him one. Yet if they were desirous of having a Missionary to reside among them, I would state their wishes to those friends of the Matchappees, who had sent out the other Missionaries. I added, that the expenses of the journey would amount in value to as many oxen as his inclosure for cattle could contain. To make him understand the matter, I drew on some paper the shape and position of Africa, also of the countries beyond it to the north, and of Britain, surrounded by the Great

Water. I marked the Hottentot, Caffre, Bushmen, Griqua, Namaqua, and Matchappee countries, all S., S.E., and S.W. of the latter, which was his own country. Then I drew the country of Mampoor, towards the Congo, which is the farthest land to the N.W. with which they are at all acquainted, even by report; explained the voyage from Britain over the Great Water to the Cape, and then the journey in waggons for two moons, or months, from thence to his country. Being a clever man, I thought he seemed to understand what was intended, indeed he appeared to form a tolerable idea of the things I stated. I assured him that it was affection to them, and the command of the Son of God, that disposed the people in Britain to send instructors to such distant nations as their's. On hearing all this, without consulting his captains, Mahoomoo said, "I hear you, your proposal gives me joy, I should be glad to have a Missionary here!" No answer could be more explicit and comprehensive.

Aaron, a runaway slave from the colony, hearing that I was expected at Old Lattakoo, came there to meet me. He was a slave to Mr. B. in Sneuberg, with whom I had been acquainted, and during my first visit to Africa he was permitted by his master to act as a hired servant to Mr. Kicherer, and travelled for ten or twelve days with his master and myself on our way to Sneu-

berg. Since his flight from the colony he had been living among different tribes in the interior, but confessed he was very unhappy. I offered to intercede with his master on my return. He said he had got a taste of liberty, loved it, and felt reluctant to return to slavery; if the Missionary Society would satisfy his master for him, he would work at any of their stations, till he had repaid the amount; or if his master would consent to sell his liberty at a reasonable price, he thought he could obtain the amount in elephants' teeth. I told him if he chose he might accompany me on my journey higher up into the interior, during which some plan might be devised for obtaining the object of his wishes; to which he consented.

At all our meals during the day the front of our tent was crowded with spectators to the distance of six or seven yards. Mahoomoo-Peloo and his wife sat opposite to me when we took our tea, and a basin of it with a slice of bread was given to him, both of which he divided with his wife, and likewise gave a little to the captains who sat near him. He had had four wives, three of whom had left him; one of these was a sister to Mateebe, who on coming to her brother, and telling her complaints, was given to one of the oldest captains for a wife. Mahoomoo seems to treat his present wife with great kindness: indeed when they have more wives than

one they are afraid to show kindness to any, lest it should excite jealousy in the others.

The natives danced for about an hour in the afternoon, near the waggons, and also from sunset to ten at night, attended with great noise, made chiefly by the women. They danced in a confused mass, often elevating both arms above their heads, retiring from and returning to the mass in a formal, stiff, yet in somewhat of a dancing posture. They all appeared to enjoy it. Happily they grew tired by ten o'clock, when they dispersed to their different homes with tumultuous noise. Having continued writing in my waggon till about two o'clock in the morning, I went out and found all our Matchappee companions awake and sitting round a fire, busy in conversation, while all our Hottentots were fast asleep.

CHAP. XIV.

JOURNEY TO MERIBOHWHEY, TAMMAHA COUNTRY.

ON the 15th we left Old Lattakoo, accompanied by many of the people. Mahoomoo-Peloo, surrounded by his captains and relations, walked in a formal manner by the side of the waggons till we reached the river. The greater part of the people then returned home, but the chief and his captains did not leave us till we ascended a rising ground on the other side, about a mile farther on, when, after the usual exchange of civilities, they returned, and we pursued our journey.

From this eminence the country before us presented a new appearance. During the whole of my journey, from the Cape to Lattakoo, the surface of the ground was bare, except on the banks of rivers, but here, as far as could be seen in every direction, it was covered with wood. The trees were not close to each other,

but scattered, and sometimes in clumps, having the appearance of a nobleman's park. The only part of Africa I had observed in the former journey at all resembling it was in the neighbourhood of the Malalareen River, about a hundred miles to the eastward of New Lattakoo. Long grass grew every where among the trees, and though on the verge of winter, the heat and the scenery around had the feeling and appearance of an English summer. Therm. 80. It differs from Zureveld, (or Albany,) that part of the colony bordering on Caffraria, to which the emigrants have gone. There, the woods are very extensive, but they are almost impenetrable, except to Caffres. In this part of Africa, the traveller thinks himself surrounded by a wood which he never reaches, the trees seeming to separate as he advances.

Waggon-tracks were now no longer visible. Foot-paths only were to be seen about eighteen inches wide, made by the natives in bringing milk to the town from their cattle-posts. The roots of the grass, which was growing in separate tufts, were so hard, that they jolted the waggons like so many stones. At two P. M. we observed a kkoo running furiously towards us pursued by a dog, which was close to its heels, and followed by some Matchappees at a little distance. When passing in the most stately and spirited manner

about a hundred yards in front of the waggons, one of our people, from behind a bush, fired off a musket containing an iron bullet, which instantly broke his neck bone, and laid him dead on the ground. In a moment all were assisting to skin and cut him up. Our people having cut off the two hind legs, gave the skin and the rest of the carcase to the Matchappees who were pursuing the animal, and by whose means he had come in our way. On hearing this, they began seriously to dispute what proportion each should receive; and so earnest were they in this dispute, that not one of them seemed to observe the departure of either us or our waggons.

We passed two great nests on a tree similar to that which I have mentioned in my former journal.* My Hottentot driver, not having seen such nests before, jumped from the waggon to examine them. He soon returned, and said that one of them had eighteen holes by which the birds entered.

Pelangye, a Matchappee captain from Old Lattakoo, with his wife and little daughter, travelled in our company to the Mashow country. His wife, to protect herself from the sun, made use of an umbrella, so well constructed of dark

* Travels in South Africa, p. 405.

brown ostrich feathers, that at a little distance it resembled the common umbrella of England.

Salakootoo, uncle to Mateebe, is considered by every one as a man of no principle, so that, in speaking of some bad character, the Matchappees who travelled with me described him as another Salakootoo. The king himself speaks as contemptuously of him as any one. Lately a person came to the king, complaining against Salakootoo, that he owed him a debt which he would not pay. The king whispered to him that he should go to the place where his uncle's cattle were kept, and seize as many as would be sufficient to pay the debt, for he could not help him in such a matter.

After travelling six hours among trees and tall grass, we passed a lake of brackish water, of which the oxen drank but little. Another hour brought us to a dry lake called Choo-y-ing, near which is a spring of good water, where we halted at four P. M. This lake is about four miles in circumference; the bottom consists of white clay, and at a distance resembles salt. On its side are six or seven large and deep holes, dug by the natives, containing water covered by green vegetable substances, under which the water tasted tolerably well. Flocks of quachas, springboks, and other wild animals, were feeding quietly

around it. When it was almost dark, our six sheep took fright and fled, and all our Hottentots and Matchappees hastened after them, but returned without having been successful.

Though the Matchappees had travelled on foot about thirty miles, yet at midnight they were talking round a fire with as much spirit as if it had been mid-day. From the information I received, it seemed probable that all of them had committed atrocious deeds to obtain cattle, and that they felt, like Cain, as if an avenger was at hand. On a journey, therefore, they are afraid to sleep till daylight approaches. It is a fact that they were more afraid of the different nations to which we were going than ourselves. Nor perhaps were their fears, on the present occasion, altogether groundless, as our waggons and oxen were likely to excite the covetousness of savages. Indeed it is always the safest method for a person to travel in uncivilized countries with nothing more than he can carry about him.

16th. At daylight we recovered the strayed sheep, but found that our two horses and three of the oxen were missing, and some of the people were gone in search of them.

Tattenyana, daughter to Pelangye, the Old Lattakoo captain, though only seven years of age, instantly on my getting out of the waggon came

begging for snuff, and then for the buttons of my coat, that she might hang them to her ears. When I expressed a wish to take her with me to England, that she might receive education, her father said he loved her so much that he would not part with her for twenty oxen; but in a time of scarcity he offered one of his children to the Missionaries on the condition of supporting her with food. The child of a servant they would part with for a trifle.

A captain, when his son is but a few years old, generally selects the son of a servant about the same age, and who is likely to be of the same stature, that they may grow up together as friends. The lads thus elevated from servitude, when they become men are often permitted by their master to wear a captain's ornaments for a few days; and should they perform a particular feat on any of their commandoes, they are allowed to speak at their public meetings, but are not permitted to make any motion. They generally take the side of Mateebe at public meetings, endeavouring to defend him from attacks made in the speeches of the captains, whom they are at liberty to designate as fools. They have liberty also to speak against, as well as in favour, of any of their customs.

While Munameets was sitting in the tent in the morning, one of his Matchappees came to the

tent-door, when they saluted each other with "Good morning" in the Dutch language, a custom which is gaining ground among them.

By showing a little attention to Tattenyana, she soon became my friend, and followed me wherever I went, taking hold of my coat or hand. At length she ventured to mount the front of my waggon while I was reading, and to lay herself down on the board which I used for a table. She could not conceive why I continued so long silently looking at a book, and seemed to think I was dull. She then laid herself down on the board, using my book for a pillow, and having no idea that the intervention of her head would impede my reading. Becoming tired of her situation, she asked for some snuff, which revived her spirits, and she made use of every little art to prevail on me to part with two buttons for her ears. The manners of this child, resembling so exactly what one would expect from a European child of her age placed in similar circumstances, inclined me to describe them thus minutely.

At eight A. M. the two horses were brought back, and at nine A. M. news came that the searchers had fallen in with an ox that had been torn to pieces by lions, which was rather unpleasant information, as we had not a spare one to supply its place in

the waggons. The people soon afterwards returned with the two oxen which they had found, and with the parts of the slain ox left by the lions. We found by the foot-marks that two lions had attacked the poor animal under the same tree where I had stood for some time the preceding afternoon, while waiting for the coming up of the waggons. One of them had laid hold of the ox by his mouth, the marks of his great tusks being visible above and below it, the other lion seizing him behind. When they had dispatched him, it was evident they had pursued the other oxen for some time, but without overtaking them. The lions had been very voracious, a small part only being left of the mangled carcase.

At three P. M., all being ready, we proceeded on the journey. Tattenyana, without any invitation, had mounted on the waggon to get a ride, but, in consequence of its jolting, she held fast with both hands, and often said something with a serious countenance, which I could not understand; however, on my saying to her, in the Bootshuana language, *sinkly, munatee---fine, good,* she gave me a gentle slap, and shook her head. In about an hour, the waggon happening to halt, she leaped out, and ran forward to her parents, from whom I learned, through an interpreter, that she said to them, she was afraid of the waggon, it *jumped* so much.

At five P. M. we saw the mountains of Malapeetzee about forty miles to the south. At six P. M. we halted at a thicket of trees called Moutuatzepe, from a river said to lie to the eastward, which signifies *Springbok leg*. Although there was no water, we thought it best to remain on this spot during the night, travelling in the dark being dangerous, from pits, lions, projecting limbs of trees likely to carry away the roof of the waggon, and from high ants' nests as hard as a rock, which would probably overturn it.

The sheep had got a strange habit of rushing suddenly from the waggons the instant they halted, notwithstanding every precaution used by the Hottentots and Matchappees, and would run a mile before any one could overtake them. On being brought back they would immediately rush forward in another direction in spite of every exertion, made by at least a dozen men. They were at length seized one after another during an hour's struggle, and made fast, as well as the oxen, to the waggons.

Being surrounded by plenty of fire-wood, from the decayed trees of other times, we soon had three large fires; a venerable mimosa, the trunk of which might be two yards in circumference, protected us from a cool east wind. Having plenty of flesh, the Matchappees were in such

high spirits that I was induced to compare their combined vociferations to the uproar which prevailed in the streets of Paris, during some of the revolutionary massacres. Many of them appeared so full of rage, that a stranger would have expected every moment to see them stab each other with their assagais, or cleave one another down with their battle-axes. Inquiring of the interpreter, at the height of the uproar, the subject of dispute, he carelessly answered, it was only about the best way to travel on the morrow in order to obtain water. This disagreeable scene continued till after midnight, when some of them fell asleep from fatigue, while others became silent from the effects of their violent exertions.

An address, after the reading of part of the Scripture, was given every evening to the people through the medium of the interpreter; the subject of the former night was on the resemblance of human life to a journey; and this evening I explained the necessity and utility of a revelation from God.

Happening to say to Munameets that we must purchase an ox from the Tammahas, to replace the one killed by the lions, he told us in the evening, while sitting by the fire, that his heart was sore! [or something troubled him.] Being

asked the reason, he said it was because we intended to purchase an ox from the Tammahas, which would spoil the market, for we should give them too many beads. We told him he should be intrusted with the bargain. This information completely satisfied him.

This day a Mashow woman joined us to travel under our protection.

17th. That we might remain during the Lord's Day near water, we left Moutuatzepe at half past six A. M. and, in an hour and a half halted at a pool called Massetawche, signifying *Gained the Dispute.* Before sunrise a lion came near the waggons, and after roaring a few times went away.

During the former part of the journey from Old Lattakoo the trees were all of the camel-thorn, the prickles of which are thick and short; the grass was tall and coarse, and the soil red. Now, the prickles of the camel-thorn were long and thin, and the tree approached nearer to a bush than the others, though both are mimosas; the grass possessed a more delicate texture, and the mould appeared to be of a pale or yellow hue. We found on this spot three pools, the water of which, though muddy in appearance, tasted well. Therm. 80.

Mareesse, son-in-law to Mateebe, came to the waggons from attending cattle in the neighbourhood. He belongs to Mahoomoo-Peloo's people at Old Lattakoo. When he married Mateebe's daughter he was desirous of leaving his former connexions, in order to join his father-in-law at New Lattakoo; but Mahoomoo and his captains would not consent, threatening to seize his cattle if he left them. On Munameets and Mareesse meeting in the tent, the former, with much gravity, gave a minute detail of all that had taken place during the journey, such as, what animals had been killed, the devouring of our ox by two lions, &c. The other then related his adventures in few words.

Having quitted every beaten path, I found the jolting of the waggons so great that it was impossible to read.

Munameets came into the tent at night and asked for the interpreter, by whom he told us that he was a stranger to the country beyond the Tammahas, who were the people we next expected to reach. At the time he engaged to go with us he undertook to be our guide to the Marootzee, the most distant nation we proposed to visit. After leaving Lattakoo he informed us he did not know the way farther than Mashow, the next nation to the Marootzee, and at this

time he declared that he was a stranger to all beyond the Tammahas. We could not exactly conjecture his object in all this varying,---whether he was afraid of the dangers attendant upon such an expedition, or was apprehensive that their trade would be injured.

18th. We left Massetawche at seven A.M. and travelled among tall grass. From Lattakoo we had been generally ascending, but at eight A.M. we began to descend, the descent continuing as far as we could see to the eastward. We were exceedingly glad to come in sight of four long and low hills which gave a variety to the scenery. Their names were, 1st. Masloora-mash; or, the Fat of Milk, or Butter; 2nd. Mahoosanne; 3rd. Lematee; 4th. Mashow. Few trees were in sight. On reaching water at eleven A.M. we halted; it was a small pool of white water, yet well tasted, lying in the middle of a plain, and surrounded by the above-mentioned hills.

Wishing to be informed respecting the history of those who travelled with us, we invited Munameets and Sedrass the interpreter into the tent. The feebleness of their intellects was most evidently exemplified; frequently they could neither answer yes, nor no, to the simplest questions. For example, if they were asked whether

Mallayabang or Mateebe commanded on such and such an expedition, they first gave a long introduction, and then stated a variety of circumstances which took place, and after all this we were left to discover who commanded. When Munameets mentioned something regarding Makabba, he expressed fear lest the spirit of Makabba should hear what was said of him, and should bewitch him.

It is the custom of a species of ants, in that part of Africa, to plaster many branches of bushes with red earth, which produces a singular appearance, and must be effected by great labour.

Real Bushmen do not ascend in those parts so high above the Great River, but there are a mongrel race, called Bootshuana Bushmen, whose little kraals were scattered over the countries. As we went along one of these was seen by our people, but they could not prevail on him to approach the waggons. Therm. at noon 75.

On departing, at three P.M., Munameets informed us that, as there were now no foot-paths, and as he had no knowledge of the place where we should next obtain water, he could not undertake to be in this respect our guide; but our people, he said, must search for pools. After

we had quitted the low hills, the land in every direction before us appeared as level as the ocean. All the trees were left behind, and our travelling was among tall bushes, which gradually decreased in size, till few appeared more than two feet in height, and even these were widely scattered. During the afternoon there was a severe thunder storm with much lightning. The people saw so many foot-marks of lions, that notwithstanding their expertness in such matters they could not ascertain their number. Munameets proposed halting half an hour before sunset without water; however, we pushed forward until six P. M. when we reached a deep hole which contained water, though inaccessible to the oxen. It was but a few yards from the bed of a river which only runs during the rainy season. Its bottom is broad and covered with tall grass.

19th. Several lions disturbed us by their roaring around the waggons during the night. I was awakened by the oxen tied to my waggon taking fright, and almost overturning it. We departed at eight P. M., and about half-past nine came to a pool of white water, which afforded refreshing draughts to our oxen. The first part of the stage was among low bushes, whose leaves were the colour of verdigrise, and kurree trees, growing about fifteen feet in height, and much resembling stunted willows. The leaves send forth an agree-

able smell, and the timber under the bark is the colour of mahogany. At eleven A. M. we entered upon an extensive plain, to which there was no visible end, covered with long grass. The summit of a low hill to the N. E. gradually rose into view as we advanced, but the whole scene had a dull, uninteresting appearance, except when flocks of quachas, ostriches, knoos, springboks, hartebeasts, &c. presented themselves to our view. Our people shot one beautiful quacha, striped black and white like the zebra. The Matchappees skinned and cut it up in a very short time. Of its flesh they are extremely fond, but of its entrails much more so. Last night they ate two large potsful of quachas' flesh, and this morning three potsful.

At two P. M. the thermometer rose to 86: in consequence of the heat we halted at the side of a lake, when one of our people brought down four wild ducks by one shot, and another found eight Muscovy ducks' eggs, as large as those of a turkey. A long, low hill was seen to the S. E.

A hord of Bootshuana Bushmen soon visited us, consisting of eleven men, eleven women, seven boys, and three children. They are subject to Mateebe, and bound to bring to him all the jackals' skins they can procure; all other game they may use as they please. Two of the men had

lost their right eyes. They professed to be totally ignorant of a God, but the interpreter being out of the way, little information could be obtained. On presenting them with some tobacco and quachas' flesh they soon left us.

While we were viewing a very bright ring which encircled the moon, Munameets informed us that the Bootshuanas called it the moon holding a meeting, for in all their meetings they either sit in the form of a circle or semicircle.

The lake called Manapanne contains, like most others, white water, or water mixed with white clay, which, notwithstanding its appearance, has an agreeable taste. This lake is upwards of a mile in circumference, but shallow, and seems to be much frequented by wild ducks and other fowls. It probably has no spring, but is merely collected in the rainy season. Though the Bushmens' kraal was about two miles distant, we distinctly heard them after sunset, singing, dancing and clapping hands.

The Matchappees having greedily feasted till nine at night on the entrails of the quacha, and having still a large potful of flesh on the fire, were asked if they intended to eat that, before our departure in the morning; they laughed and

said they intended to eat it now, after which they should all sleep as sound as wolves.

20th. Early in the morning, and while yet dark, I was suddenly awakened by a tremendous clap of thunder over the waggons, which also roused the dogs and made them bark with vehemence. At seven A.M., we left Manapanne Lake, and travelled over an extensive plain, without any rise, and destitute of either tree or bush; however, it was rendered interesting by the variety of game of different descriptions which we saw upon it. We met with several pools of water, and the grass around them was of a greener hue than any we had previously passed. The rains in this part of Africa are not periodical, as in most other parts, but fall at all seasons in the year; the grass, however, being sour, our cattle would hardly eat it; though very green, it feels hard, as if destitute of moisture; but it must be relished by the wild animals, which resort to this part of the country in such vast numbers. At eleven A.M., we halted at a lake called Chu-y-ing Mirebooh, in the vicinity of which are two low hills; and a few miles to the north is a higher hill, covered with wood, and with a sort of bush called mayana-mabere, or two-heads.

After breakfast I visited the lake, which ap-

pears to be about five or six miles in circumference. The water was as salt as the sea. Around it lay abundance of blue stone, fit for building, and capable of being easily split into slates, for covering the roofs of houses. There is also plenty of soft limestone. About a hundred flamingoes stood in the water, near the place where we were, and smaller parties of them were scattered here and there, over the lake. They had a very singular appearance, as they remained almost motionless; and, from the great length of their legs, stood high out of the water. Occasionally they picked up something from the water, or the bottom, but I could not perceive what it was. They allowed us to approach very near, without discovering the smallest timidity. Flints of many hues lay scattered over the beach; white, red and yellow were the most numerous.

That we might remain at Manapanne, the Matchappees told us yesterday that no fire-wood could be found at this place, instead of which we found it plentiful. Lying is nothing in their estimation, if, by means of it, they can gain their point. They now wished to remain by the lake all night, but we discovered their object was merely to have time to eat up their quacha flesh, that they might have some plausible reason for begging other flesh from the Tammahas. Selfishness is the grand moving principle with them in

all they do; a generous act is rarely to be found among them. Therm. 65.

We left Chu-y-ing Mirebooh at four P. M., and entered upon another extensive plain, also without tree or bush, and which seemed to be only bounded by the horizon. We passed three pools of water, and, as we travelled at random, simply keeping in the direction of north-east, it is probable that the plain abounds with similar pools. Many quachas and knoos were seen grazing around. The day was cold and gloomy, much rain fell at a distance, and we had three showers during the day. As usual, we had much lightning in the evening; indeed, the lightning is so common, that the evening seems dull that is without it. About sunset, observing some bushes to the eastward, we made towards them, and there we remained for the night. They screened us from the wind, which blew very cold from the N.W. On halting, Munameets informed us that his dice said the Tammahas would, to-morrow, give us a fat ox to eat. Should the gift be realized, instead of being eaten we thought that it ought to supply the place of the ox devoured by the voracious lions; which, of course, would be a great disappointment to these Matchappee flesh-eaters.

21st. Went forward at nine A. M. On clearing the bushes where we had halted we entered an-

other extensive plain, without tree or bush, and also bounded only by the horizon, but a perceptible rise in the plain concealed the country to the N. and N.E. At noon we entered a wood of long-thorned mimosas, in which the Matchappees began collecting fire-wood, a sure sign that they expected soon to reach Meribohwhey. The approach was pleasant from the diversity of plain and bush; and the sight of Tammaha cattle grazing here and there. We passed an extensive lake of several miles circumference on the right, the water of which was much concealed by the reeds and rushes which grew in every part of it. A heavy fall of rain also made it difficult to get a view of the surrounding country. At length we cleared the wood and entered what resembled an extensive English common, when we observed scores of women and children running with all possible speed from the corn-fields to witness the novel sight of travelling houses, or waggons. They all kept at a respectful distance, except a few boys who had the boldness to approach within twenty yards of the waggons; for boldness it certainly was when all things are considered. The motion of the wheels appeared the chief attraction, and proved highly diverting to them. They no sooner saw a spoke pointing upwards, than immediately its position was reversed; this wonder they were noticing to each other as the waggons went forward.

On drawing near to the town, a great number of the inhabitants came rushing forth armed with spears, battle-axes, and long sticks, wearing hairy skin caps, skin cloaks, and sandals, and all of them painted red. Altogether they presented a frightful appearance, though they certainly came to us as friends. After some salutations we all walked into the town together, and, by their directions, our waggons were brought into an inclosure near the chief entrance, about three P. M.

CHAP. XV.

MERIBOHWHEY.

IN a few minutes after our arrival in the chief town of the Tammahas, upwards of five hundred persons, of all ages, assembled in rows opposite the waggons. The two or three front rows sat on the ground, that those behind might have a distinct view of us. After standing before them about half an hour to gratify their curiosity, I walked forward to some children who were sitting in front, but the instant they perceived my approach they fled to a considerable distance. Not one of the others even smiled at their terror. Observing little Tattenyana near me, I took her by the hand and walked with her towards some other young people. Seeing that she was of the same colour and dress with themselves, yet walking familiarly by my side, they were emboldened to keep their place, and allowed me to touch

each of their heads, but the gravity of their countenances indicated considerable perturbation within.

We formed our three waggons into a triangle, and placed the tent in the centre, the erection of which excited great astonishment. A house to be erected in five minutes must have appeared to them, until then, impossible. Not one of the natives ventured near our tent till worship in the evening, when it was not only filled by them, but many sat in rows opposite to the tent-door. Knowing their murderous character I addressed them from Gal. vi. 10. "Let us do good unto all men." They sat patiently and seemed to listen with attention---every thing was novel to them, the things seen as well as the things said, the tent, table, candle, singing, prayer by our interpreter in their own language, all seemed to interest and surprise them. In no part of the journey did I more earnestly desire the presence of the friends of Missions than at this time to be witnesses of the scene.

Munameets came into the tent with the interpreter in the evening. On seeing the two come in together I expected that something of importance was to be communicated. He told us he had heard we intended to visit Sybinell's people, a nation to the eastward of the Tammaha, after

we had been at the Marootzee. He added, as he had the charge of us, he thought it proper to say that he did not think it safe for us to visit that people. If we were determined to go on our return from the Marootzee, he would not go with us, but return to Mashow, and there wait our arrival. He then told us there was no end to nations in that direction, that they had nothing else to do but to kill one another, and therefore he thought they stood much in need of the word of God. He then expressed sorrow that his nation should be the first to hear the word of God in that land, and that he himself should neither have ears nor heart to understand it---and he was sorry that, though he assisted by this journey to carry the gospel to other nations, he himself remained without heart and ears to understand it.

The Tammahas are said to have murdered two white men, many years ago, who had fled from the colony, and took refuge among them. During the evening it rained much, attended with loud thunder.

The rain having lasted the whole night the space round the waggons was in a complete puddle in the morning, so that, merely in passing to and from the tent, it was necessary to wade above the ancles.

We had a meeting with the principal men after breakfast, at which we learned that the King's name was Leebe;---Queen, Mosueywey;---eldest son, Mateebe;---second son, Mooruanzee, [or rich in flies.]---Daughters, Tata, [or string;] 2. Moctletzee, [or make him ready;]---3. Moloyamang, [or who had he bewitched.]---His brother's name Maroomo, [or assaigai.]

The second king, who rules the end of the town where we halted, and who is a younger man, is named Mahalalewhey, [or scrapings of skin.] His father's name is Sianey.---His brothers, 1st. Bawbaw, [or enemy;]---2nd. Moketz.---His uncle Mooneinyan.

The rain pouring down upon the tent where we were assembled, the King seriously asked us to bewitch the rain, that it might cease.

Mahalalewhey's sons were---1. Senautyey, [or active;]---2. Seeane;---3. Molehey;---4. Mulehenyanney;---5. Towey, [or lion.]---And his daughters---1. Mamabey;---2. Bawbere, [or two.]

I stated to the meeting my object in visiting their country---that it was to inform them of the word of God, and to inquire whether, like Mahoomoo-Peloo, of Old Latakoo, they were willing to receive instructors, and to engage for their

protection. Munameets then stated his object in coming along with us, and what Missionaries taught them at Lattakoo. He assured them that Missionaries would ask for nothing from them for their support, but would receive what they chose to offer them---that they took nothing from people by force; that they were peaceable men; and like them, added he, I come peaceably, I have not brought one assaigai with me. Their guns are not to kill men, but lions, elephants, rhinoceroses, and game to eat.

Mahalalewhey spoke first. He advised us not to visit Makabba, for he would do us harm---he said they had much need of the word of God, for they had enemies on both sides of them---that they were of the same mind as Mahoomoo-Peloo, they would like to have teachers sent to them.

The King next spoke. He appeared to be above sixty years of age, very black with a white beard, and much wrinkled---he spoke with a tone of decision, and like a man who, if he threatened, would certainly execute his threat. He began by complaining against the Corannas at Malapeetzee, for having, some years ago, before they had a teacher, taken seven pack-oxen and killed his brother. He said he demanded back the cattle which they had taken, or he should be revenged on them. Had they taken merchandize,

said he, or only killed the cattle, he would not have minded it so much, but killing his brother, who was a man, whose life was more valuable, and when dead he could not be made alive again. He therefore demanded from them eight oxen; seven for those stolen, and one for his brother whom they had killed. We promised on our return to endeavour to bring the Corannas to comply with his demand.

The King next complained of Salakootoo, Mateebe's uncle, who never visited them but he did them some mischief.

Munameets replied, that Salakootoo was a bad man, and never dare go a second time to any place, for wherever he went he did something bad. The King then expressed himself desirous that teachers should come amongst them, for the bones of the animals which they might throw away the children would pound down and eat; and the skins of the animals they shot the men could eat. He concluded by saying---"All men should hear the word of God."

I then brought forward two parcels, containing little presents for the King and the chief captain. I opened the king's first, and presented him with the articles, one by one. On giving him a white night-cap, he inquired the use of it; when it was

immediately put upon his head, and he wore it till the meeting broke up. On receiving a looking-glass, he viewed himself long in it without showing any signs of emotion. He could not conceive the use of the scissars, till I clipped off part of his beard, with his own consent. He was totally ignorant of the uses of the needles, thimbles, pincushion with pins stuck into it, till they were explained to him. I had to show him twice how to open the snuff-box which I gave him, and Munameets showed him how to open a clasp-knife. The whole company were amazed to see how soon a gimlet made a hole through a stick. The looking-glass was handed round that all might view it. A white-spotted handkerchief on a red ground, seemed peculiarly acceptable.

Mahalalewhey then said it was their custom to get also a present from the guide; he therefore advised me to give Munameets a red handkerchief, that he might give it to him. I rather demurred at this counsel, as I found they were such suitable presents for the chiefs, and had only brought the number intended for my own use. However, I promised to look out for something to give him through Munameets.

The people asked Munameets of what animal's skin the tent was made. He explained this to them, and also the use of every thing within the

tent. They seemed highly diverted with the use we made of knives and forks. In consequence of the rain, I had put on half-boots: these were often examined and criticised. Therm. at noon 58; heavy rain.

Reflecting on the demand of Mahalalewhey for a handkerchief, by Munameets, as our guide, I thought it might be as well to comply, knowing he had power to take it if he chose; I therefore presented one to Munameets, who seemed well pleased, and set off with it directly for the captain. Having seen a clasp-knife among the presents given to the king, Munameets quietly informed me that he had no knife to eat with, and would be glad to have one. To retain his friendship, I gave him one; upon which he said, "now his heart was sweet," meaning that he was happy he had got a knife. I had no doubt but he had one among the presents I made him at Lattakoo, but it is the constant order of the day with Bootshuanas to beg what they can, on every occasion. Though one of the most amiable of his countrymen, none exceeded him in covetousness; the acquisition of one article seemed only to open the way for obtaining another. He knew, and seemed never to forget, that I was obliged to him, which continued to the day of our final separation.

The rain ceasing, an opportuity was afforded

for walking round the town. We passed a circle of ten or twelve yards completely covered with expiring insects, having bodies about the size of a common butterfly, with large wings approaching in size to that of the dragon-fly. The fluttering of so many thousand wings, while the greater part of the poor creatures lay with their backs on the ground, at first sight had a startling appearance. They appeared to be a species of ants, whose holes had been inundated by the rains, which had so benumbed them, that they had only strength to creep from their cells to a little distance.

23rd. Soon after sunrise we happily got our waggons dragged from the cattle-yard to a dry place, on the outside of the town, which rendered our situation more comfortable.

The chiefs came to the tent soon after it was set up on dry ground, and told us they now expected we should begin to exchange beads with them. We stated that trade was not the object of the visit, but to tell them the word of God; that we only wished to purchase an ox from them, to replace one that had been killed by lions. The king then said he expected we should kill some quachas for them to eat, and that we would not leave them so soon as we said. He was informed that the rain had prevented our men from killing quachas; that we could not afford to stop long in

every place, and that it was our intention to spend the *sabbath* at Mashow. Munameets, intent upon a fat cow, which the king had presented to us for slaughter, (and being jealous lest our taking it to Mashow might prevent the king there from giving us one,) said he could not travel with us if it rained. We assured him if it rained we had no more inclination to travel than he had.

While we remained in the dirty cattle-place, none came near us, except the principal men, who took their seats within the tent to observe our conduct at meals; but no sooner had we removed to a cleaner place than we were surrounded by men, women and children, from whence it appeared that nothing but the filth with which we had been environed, prevented them from visiting us before.

The king for the first time brought his two wives into the tent and introduced them; but they appeared chiefly to have come to see our tea-pot, the fame of which had reached them. They viewed it with great attention, and expressed their astonishment with uplifted hands. When we began our breakfast, they all withdrew to the outside of the door, probably in consequence of a hint from our Matchappee interpreter, where they sat in rows to witness our procedure, making their remarks with deafening elevation of voice.

We intimated to them that, after the interpreter was ready, we should tell them the word of God. In the mean time we took a short walk, during which we witnessed two or three vast collections of expiring insects, like those we had before seen. All such as had been able to thrust their heads into soft parts of the ground appeared in better health, and likely to recover the effects of the deluge; and hundreds had succeeded, but all the others were dead or dying.*

On returning to the waggons, I found a great number of people surrounding them, some of whom soon filled the tent, and others sat down in front of it; when I stated to them the outlines of what is revealed in the word of God. They seemed to listen with attention.

About noon, a party of Marootzee men, on their way to Lattakoo, arrived at Meribohwhey. One had a large piece of metal resembling silver, in the shape of a heart, hanging from his right ear, and another wore four rings of the same

* Their bellies were of a dull yellow, their six legs of the same colour, and shaped like those of the butterfly; the back and upper half of the head were brown; the fore half of the head, the two horns and two feelers yellow. Their large wings, like those of the flying ant, were of a dark drab colour, and four in number; only two are noticed when folded, but in motion they are easily distinguished.

metal on his wrists. On inquiry, they said the metal was not found in their country, but came from a nation of white people beyond them, which can be no other, I apprehend, than the Portuguese on the shores of Mosambique. The features of these men differed from any I had yet seen, and wore a milder expression. None of them were smeared with paint, which gave them an uncommon appearance in that part of Africa, where painting the body is so universal. I embraced the opportunity to send by them a letter to our friends at Lattakoo, which was the first letter these people had ever seen.

A little after sunset, the clouds having dispersed, and it being moonlight, the natives commenced dancing not far from the waggons. This amusement they continued till about ten o'clock without intermission. The dance was similar to that which I have already described.

The population of this town may be about six or seven hundred. There are two other towns under the same jurisdiction, which we did not see.

Mahalalewhey brought his son Mateebe into the tent to introduce him. He had just returned from paying his addresses to a young woman at a distance, but whether he had been successful or not his father did not state; however,

he had the impudence to ask for a third red handkerchief, that it might be given to his son as a present. When the cow he had given us was killed and cut up, he waited to carry off a share of it, as also did the old king, and he desired Munameets to tell Mateebe of his having presented a fat cow to the travellers. Munameets got a fore leg for himself and his servants. We also gave a portion to the Marootzee people, who were strangers, to assist them on their journey to New Lattakoo.

Having understood that Mashow was only two hours distance from Meribohwhey, we resolved on the morrow to have our morning meeting for worship at Meribohwhey, and that for the afternoon at Mashow.

24th. At nine A. M. the tent was filled with the principal men, and a numerous congregation opposite the tent-door; when I addressed them on the manifestations of God's power, wisdom, &c. in his works, by which they were surrounded; of his intimate knowledge of their thoughts, words, and actions; the need which they and all nations have of a Saviour; and that God had provided the very Saviour they needed. I concluded by stating that our chief business at Meribohwhey was to declare the good news unto them. The interpreter sat at the tent-door, and

repeated in their language what was said with an audible voice. It was very gratifying to observe the silence and attention that prevailed during the whole time.

CHAP. XVI.

VISIT TO MASHOW.

AT noon, every thing being ready, we took leave of the people of Meribohwhey. The chiefs, and several hundreds of the people, walked by the side of the waggons for a mile and a half, indeed "the barbarians showed us no small kindness." They had not long left us, when we were met by the son of Maquotoo, one of the principal captains of Mashow, with three men, who came to conduct us thither, our approach being known to the inhabitants of that place. Guides like these are of some use, but they often, though without intention, led us into difficulties; having no idea of selecting a way for waggons, they pursued the paths to which they had been accustomed, and which were only suitable for foot-passengers.

We passed extensive fields of Caffre corn, belonging to the Tammahas, and then ascended to the

summit of a low hill, beautifully decked with the long-thorned mimosa tree, from whence we had a view of a country, exceeding in beauty any thing I had yet seen in Africa. We beheld an extensive valley, covered with rich pasture, finely interspersed with trees, displaying here and there the most delightful verdure. While crossing the valley, several Mashow herdsmen ran towards the waggons, to gratify their curiosity. On reaching the farther side of the valley, we passed over a low ascent, between a range of beautiful hills, which were adorned with various kinds of trees, to their very summits. The only variety of trees to be met with are on the hills, never in the valleys. On the end of one of the hills, I observed some mimosas of a different species to any I had before seen; they were not in flower, but in seed; the pods were long, and of a dark purple colour. The kurree, with several other trees unknown to me, abounded. Almost every bush sent forth an aromatic odour, although the season of flowers, in that latitude, was not yet come.

On reaching the summit of the ascent, another valley of similar beauty, about five miles broad, presented itself to view, bounded by a range of picturesque hills, resembling those we had crossed. In the valley I listened to the singing of a bird, whose notes resembled those of the blackbird in England. This was a rare occurrence in

southern Africa, where the greatest part of the birds are not musical, though clothed in the most splendid attire. The passage across the range of hills which bounded the valley to the north was very rugged, being strewed with large black flint stones and rocks fixed in the ground, with young mimosas growing so close together as not to leave room for the waggons. However, after cutting down a few trees, and removing some large stones, we surmounted the difficulty.

From this pass, we had a view of part of the city of Mashow, standing on an eminence which was destitute of tree or bush, but covered with cornfields.

Meribohwhey, though not so elevated, is similarly situated, no doubt to prevent enemies approaching unseen. After crossing a small river, which only runs after rain, we ascended towards Mashow, from whence its inhabitants soon began to pour forth in crowds to meet us; they saluted us as they came near. The chief's son, and those who accompanied him to conduct us to their town, had gone forward before to announce our approach. The distance was much farther than we were led to expect, for we did not reach Mashow till five P.M. They led us to an inclosure opposite the king's house, where we found King Kossie, his uncle, Matcheelesee, and

many of the principal people, seated in rows, within the right side of the gate leading to the inclosure. The King and his uncle Mungallee, who were sitting together, looked at us for a few minutes, after which, they both rose and shook hands with us very heartily. Having seen Kossie before at Lattakoo, I viewed him as an old friend. The square soon filled with men, women and children, making a mighty uproar. After this interview was over, the waggons arranged, and the tent erected, we prepared to take some refreshment. Not one entered the tent, which they called a grand house, till after we had dined; a mark of politeness greater than we had experienced in any other place. After dinner, Kossie and others paid us a visit, when Munamcets gave them an account of our journey. A meeting with the king and his chief captains was then fixed for the next day, that I might have an opportunity of stating the object of my visit. On the party leaving the tent, the king's mother was introduced; she was the widow of the late king of Mashow, and sister to Sibinell, King of Yattabba.

On stepping from the tent, a little, smart-looking woman introduced herself, telling us, by means of our interpreter, (who said he did not understand her language well,) that she belonged to a nation to the N.E., on the side of the Great

Water, where people sailed in boats, and had white houses. I was sorry our interpreter could not fully understand her, being anxious to obtain information, which she was evidently capable of giving; she appeared to be a clever woman, of about fifty years of age.

At seven P. M., after our people had sung an hymn, I gave an address to the king, chiefs, and many others, on the being of a God; His perfections, as manifested by his mighty works that surrounded them. I spake concerning the nature and evil of sin, and described the love of God in sending his Son to save mankind from it, and the train of evils attendant upon sin. I also addressed them upon several other topics, in as few words as I was capable. After explaining the nature of prayer to God, Sedrass the interpreter offered up a prayer in their own language.

Munameets and his servants, though he had a sister and other relations in the town, slept in the public inclosure. It is not the custom of those nations to give lodging to any visitor, they are always directed to the inclosure, where they make a fire and sleep around it; they also often remain a whole day after their arrival before they are offered a morsel to eat.

The king mentioned that he had been twice

attacked by the Wanketzens, under Makabba, of which he complained; but as they also attack others, when they think there is a prospect of success, there could not be any just cause for complaint. Indeed it appears that all the nations in this land of *strife and blood* watch for each other, and seize the first opportunity that may occur to attack and carry off cattle. Nothing but the instruction of Missionaries will prevent the continuance of this system of depredation.

CHAP. XVII.

INTERVIEW WITH THE KING OF MASHOW AND HIS CAPTAINS—MISCELLANEOUS INCIDENTS AT MASHOW—CUSTOMS, &c.

April 25.

I Addressed the people on various scripture topics, and, after worship, had a meeting with Kossie and his chief captains, to whom I stated the object of my visit, wishing to know if they were desirous that white men should reside amongst them, in order to teach them those things of which they were ignorant, especially to explain to them more fully the word of God. I referred them to Munameets for information as to the manner in which Missionaries had conducted themselves for the three years they had resided at Lattakoo.

Munameets then said that the Missionaries gave their advice when asked by Mateebe; but when people came to them with complaints, they said

they were not kings, Mateebe was king, and they must go to him; adding other remarks of a similar nature. It is probable that some of the old captains had been secretly inquiring of Munameets if the Missionaries had interfered in the government of the country, which might lead him publicly to make the above remarks.

The king and his uncle Mungallee were silent, but an elderly captain made a long speech, after whom two others spoke a little. A tall, venerable-looking captain, about fourscore years old, who is said to be the oldest captain in that part of Africa, came in when the others had nearly done speaking. Every eye was directed to him; he seemed to be the Ahithophel of Mashow. He gave his opinion in a very becoming manner, saying, "That it would be well for them to have such men amongst them, wherefore, he thought they ought to accept the offer now made." His opinion was definitive; all instantly assented to it. Kossie afterwards inquired if we were satisfied with the answer that had been given. The name of the old captain was Maquotoo, and his son had formed one of the party, which came to meet us on our way to Mashow.

Makabba, king of the Wanketzens, had sent a messenger, two days before our arrival, to invite the Mashows to join in an expedition against a

nation beyond him, which had taken some of his cattle. He had recaptured the cattle, but he wished now to execute vengeance on them for the aggression. The Mashows refused to engage in the expedition, and it is not improbable but they may soon follow the example of Mateebe, by relinquishing the commando system altogether, for they acknowledged they had rather lost than gained by it. Therm. 76. Cloudy.

We walked on the outside of the town, and counted seven or eight villages around, or rather divisions of the place, probably thus separated to be near their corn-fields. Ascending two eminences to see the extent of their cultivated land, we had a view of several hundred acres of Caffre corn; many of the stalks were eight and nine feet high, and had a fine appearance.

While walking along the side of a low hill, three women approached, and called to us to stop, that they might get a sight of us. The number soon increased to twenty or thirty. Having a magnifying glass, I let them feel the effects of collecting the sun's rays into a focus. All seemed todoubt its power, but they generally screamed when they felt the first impression; however, they were greatly amused, and evidently viewed it as a most mysterious operation. During the

entertainment, some of them said they thought we were lovers of mankind. They minutely examined my dress, but were most diverted by finding hair instead of wool upon my head. In this country the sheep are covered with hair, and the human head with wool. This is, perhaps, the most remarkable difference between European and African animals, of the same species, that is to be met with. Two of the women present were by the others pointed out to us as belonging to a superior rank.

Mungallee came into the tent while we were at dinner, knelt at the table, and examined every article upon it. He had never seen potatoes, and Kossie would not believe that cheese was hardened milk. Both of them were acquainted with salt, but never had seen pepper.

A relation of Munameets, who was well acquainted with the road to the Marootzee country, consented to accompany us thither; but we could have done without him, as the Marootzee men whom we had met at Meribohwhey, on their way to Lattakoo, had returned to Mashow, being unable to procure a guide to that town. They proposed first to go home, and then, under our protection, to travel to Lattakoo.

I was informed that about a day's journey to

the S. E. of Mashow, there is an extensive lake, thirty miles in length.

The Mashows inoculate in the forehead for the small-pox; they say, that the knowledge of this remedy was derived from white men who lived to the N. E. They remarked that it did not prevent the disease, but made it milder.*

In the evening we held a meeting with Kossie and his uncle Maquotway, his son, and several others, for the purpose of obtaining information. The following list of their kings, in the order of their succession in the same family, was furnished by them. The most ancient known to them was,—

Masseepe, Assiclary, or filth of a tree.

Matibuily, Amakop, Amassip.

Towai, Matibuily, or keep the lion near the door, or prevent his escape.

Towai.

Rakloo.

Kossie, or elephant's father.

Keheelway, the father of Kossie the present king, died a minor. His uncle Matchlakoo had

* When in Cape Town four Bootshuanas, who accompanied us to that place, were vaccinated, and one only, the youngest, a boy of about twelve years of age, took the disorder. This may be considered as a decisive proof of the truth of their testimony on this point.

been appointed Regent during his minority. He commanded an expedition against a nation called Motsemanyanai, near the Marootzee country, in which he and many of the people lost their lives. Kossie, not being circumcised, could not assume the government, but his uncle Maquotoo (not the oracle of that name) ruled on his behalf till he should be circumcised. His younger uncle Mungallee, who is a handsome looking man, despised Kossie on account of his small stature and mild temper, and concluded that his mental powers were defective. He therefore aspired at the sovereignty himself, and, on the death of a rhinoceros, he privately took the breast of that animal, which was tantamount to his declaring himself king. Kossie pretended not to observe it, but soon after, with the advice of some of the captains, he seized a number of calves, the property of Mungallee, which he carried off and lodged in his own cattle kraal, and placed himself at the door, daring Mungallee to take them away. Mungallee, finding upon inquiry that the friends of Kossie were more numerous and powerful than he had supposed, thought it prudent to overlook the capture of his calves. Ever since this occurrence the power of Kossie has not been disputed. He lately married a female named Sekantshai.

In the morning, while I was walking on the

N. W. side of the town, I counted eleven villages or districts, and in the evening, to the S. E., eighteen districts; several of these were not inferior in point of extent to the king's district, so that the population may probably amount to ten or twelve thousand, and their corn-fields are at least twenty miles in circumference. They have likewise many out-posts for cattle, at all of which there are inhabitants.

The Hottentots who guarded the oxen during the day shot a redbok, and those who went to hunt the rhinoceros killed two buffaloes and wounded a rhinoceros. One of the men [Jager] nearly lost his life by the latter. Two of those huge and ferocious animals came running towards him, when he tried to fire at them, but his piece would not go off; he then fled into a bush, and was furiously pursued by one of these formidable creatures, which tore up the ground with its powerful horn as it advanced. After having endeavoured to strike the terrified hunter with its horn, the rhinoceros was compelled, by the violence with which it ran, to leap over the object of its rage, who was thus enabled to effect his escape before the irritated animal could stop and turn round its huge and unwieldy body. A Matchappee wounded two, and, expecting at least one of them would fall, he followed them till

nearly sunset, when he gave up the chase and returned to the town.

When the King was informed of the slaughter of the two buffaloes, it excited in him the most unfeigned joy; he said he meant to make me a present of an ox. As the road was too rocky for the waggons, he engaged to send pack-oxen in the morning for the carcases of the buffaloes.

The Mashows calculate by nights, not by days as in Britain; they said it would take six or seven nights to travel to the Marootzee. While walking in the town some of the people addressed us by a word, which signified Dear Friends. A hungry Mashow ran off with the carcase of a redbok that had been shot, but some of our Hottentots pursued and caught the thief, and brought back the carcase.

Kossie and his uncle Mungallee made us a present of two oxen, as expressive of their gratitude for the promise I had given of my endeavour to obtain Missionaries to dwell among them.

A message came from the King to the people in the square near the waggons, requiring some men to come and assist him in punishing a criminal.

Several instantly ran to assist, and we followed them to a neighbouring inclosure. The young man was laid flat on the ground, and four men held his arms and legs; the King stood at his head and a servant at his feet, both having large whips of the rhinoceros skin, resembling a lady's whip in England, but nearly twice the length. With these they scourged his back with great force. When he had received a good beating the King was requested to be satisfied. He immediately desisted, and ordered his servant to cease beating also. The young man, on rising, began to say something, no doubt on his own behalf, but he was instantly and severely struck by one of those who had assisted to punish him; on attempting to speak a second time he received the same treatment as before, on which he went quietly and put on his cloak. The colour of the man's skin was nearly dark blue, and every stroke left a white mark, so that almost the whole of his back appeared as if it had been rubbed over with a chalk stone. The King retained his ordinary placid countenance the whole time—he appeared to be performing merely an act of justice. The crime was stealing a goat. It must have been a summary business, for the King was at the waggons only a short time before it happened. He had heard the case, passed judgment, and put it in execution with his own hands, all in the course of a few minutes.

These people consider it so unmanly to cry out when receiving punishment, that had this person done so, it was thought they would have thrust their spears into his body.

The King, on returning with us to the waggons, found the pack-oxen arrived with the buffalo flesh. On being shown the part which was allotted for him, he inquired where the paunches were for his dogs. Learning that some of the people had taken them away from the place where the animals were cut up, he first ordered his servants to carry home his share, and to make ready part of it directly, and then ran off with his sambok in his hand in quest of the paunches. Therm. 74.

The manners and customs of the Mashows are very similar to those of the Matchappees. The houses are built much alike, only at Mashow they have in front what, in Cape Town, are called stoops or terraces. They are about three feet wide, raised about five inches above the ground, and ornamented by being cut in the form of a crescent. Like the Matchappees they purchase their wives from their parents for cattle.

We witnessed a woman shaving the head of another with a razor shaped like a round spade, it was of steel, and had a good edge. She sharp-

ened it now and then upon a skin. The razor was purchased for a few beads; the bargain being finished they seemed highly diverted at the occurrence.

Having looked out parcels of little articles as presents to Kossie, Mungallee, and two chiefs, both named Maquotoo. The two former came into the tent to receive their's. The parcel for the King was opened first. Each article was explained, and then presented, which he received in silence, without question or remark. The same was the conduct of Mungallee. I sent the other presents to the elder captains, who are more reserved than the younger ones, not coming so frequently to see us.

In the evening the King said he would have accompanied us to the Marootzee, were his wife not in child-bed, (during which time it is contrary to their law for the husband to leave his wife,) but he would send some of his servants part of the way, with pack-oxen to bring back what game we might have to spare, for he said provisions were very scarce at Mashow. Indeed many of the young people were mere skeletons from want of victuals. In such a situation it would not have been surprising if they had risen upon us and plundered us of all our oxen.

I heard of no animal which they did not eat with a relish, even in a state of absolute putridity. Elephants, rhinoceroses and quachas they consider delicious food. The king reminded us that we must not forget to send him some flesh.

I addressed them upon the consequences resulting from the apostacy of man from God, and Christ's having come to restore to man the blessedness he had lost. I explained to them that death was not the result of witchcraft but of sin, and by the appointment of God. I forewarned them of the general and final judgment, and of the endless happiness of the righteous and the misery of the wicked.

I then expressed my gratitude for the friendship I had experienced from the inhabitants of Mashow, and assured them I should always be glad to hear of their peace and prosperity. My address was listened to with attention.

The Captain of the Marootzee people who were to return with us, came with some tobacco in a skin, to exchange for a piece of flesh for himself and people to eat, for he said there was nothing to be had at Mashow. We gave him a piece of buffalo flesh, and desired him to retain the tobacco. He came afterwards with it to the tent,

and inquired if we really meant not to take it for the meat we had given. Our generosity on this occasion seemed incredible to him. This was another proof of the strength and prevalence of selfishness among that people.

Mungallee came into the tent, while we were at supper, and looked at every thing on the table as a child might have been expected to do. On giving him bread and cheese, he held them on the palm of his hand, till he asked childishly if he might first take a bit of the one, and then a bit of the other. On being answered Yes, he instantly put down his head and devoured them with the rapidity of a wild beast. His fine figure and savage manners exhibited an affecting contrast. The crown of his head was covered with wool; a circle was next closely shaved; then a ring of wool, about an inch broad, extended round the head; the rest was also closely shaved. The woolly part was ornamented with some kind of powder, possessing a blue shining appearance, mixed with fat and plastered on. It very much resembled that of a cast metal stove. His body was slightly painted with red ochre, united with grease to make it stick. He wore two gilt buttons in each ear, which I had given to him. No respectability is attached to the dress of a man; he wears his ornaments chiefly to please himself. However, I have noticed some of the females

who possessed an uncommon number of beads, &c. and seemed to be proud of them, being anxious to have them seen by others; nor is there any reason to doubt but that the men are actuated by similar feelings. I counted fifteen rows of beads round the neck of a young female, whose father had introduced her as his daughter. He told us she had come from a distant part of the town to see us. Each row was as thick as my middle finger. She had five similar rows on each arm above the elbow, smaller rows round the wrists, and copper ones on her legs. She wore a tanned skin cloak; her woolly head was plentifully covered with sparkling powder, and her skin with red paint.

CHAP. XVIII.

DEPARTURE FROM MASHOW — DESCRIPTION OF THE SCENERY ON THE JOURNEY — CLIMATE — INTELLIGENCE FROM THE MASHOWS—DEPRESSION OF THE MATCHAPPEES DURING RAIN — PASSED A VILLAGE OF BUSHMEN—PASSED THE SITE OF AN ANCIENT TOWN—SLAUGHTER OF A RHINOCEROS, &c.

APRIL 27.

AS the greater number of the inhabitants of Mashow were employed in milking the cows, or driving birds from the corn-fields, we had leisure to get every thing in readiness for our journey by eight o'clock in the morning. Many, however, came to witness our departure. The King, and his brother Mungallee, &c. accompanied us to the distance of two miles. Shortly after taking leave of them we entered a mimosa forest, interspersed with kurree and wild plum-trees. The face of the country was varied by easy ascents and gradual declivities. The grass reached above the bellies of the oxen, and there were many beds or thickets of yellow flowers, which greatly added to the

beauty of the whole scene. As we proceeded, we observed some fresh foot-marks of the rhinoceros, and also saw a kraal of Bootshuana Bushmen, containing forty houses, which, allowing five individuals to each house, would contain two hundred inhabitants. There were only some old women at home, the rest being engaged in a hunting expedition.

Till we had advanced within a mile of the end of the forest, the trees were decked with leaves, but suddenly every thing wore the appearance of winter. The trees were without leaves, the branches stripped of their bark, and the grass withered. At first we concluded this devastation must have been owing to the ravages of the locust, but we afterwards learned it had been occasioned by a tremendous shower of hail-stones. As far as we could see to the eastward and westward, the country appeared in the same naked condition.

On clearing the wood, we entered upon an open country, destitute of trees, and almost without bushes; but owing to the inequality of the ground, our prospect was very limited. At three P. M. we crossed a small river, called Maretsawney, which ran to the N. W. The bed was broad, the bottom hollow, and covered with tall grass and rushes, concealing a considerable quantity of good water. We halted on the farther

side of it. A number of Mashows had followed us with pack-oxen in expectation of our killing elephants, or rhinoceroses, but none came in our way; indeed we had only seen one steinbok and three hartebeasts, and these were too distant to reach.

28th. It had rained during the night, and in the morning there was every appearance of its continuance. The climate of the Morolong country is very different from that of the more interior parts of Africa, or of those lying at a greater distance from the eastern and western oceans. In these latter thunder-showers seldom continue longer than an hour or two; but in the Morolong and other countries, towards the east coast, rain frequently continues for whole days, and sometimes for several days together. It was by no means surprising that we found it so in the track which we pursued, for we were evidently on the highest ground in that part of Africa. The rivers we met with ran to the west, while those at the distance of two days' journey eastward ran either E. or S. E. Our elevation on the banks of the Maretsawney also accounted for the cold we experienced during the rain, the thermometer being down to 60.

It rained incessantly the whole day, but towards evening the clouds began to separate, which gave

us the hope of being able to proceed on our journey in the morning.

Our Matchappees received intelligence from some Mashows during the afternoon, which we feared might dispose them to refuse proceeding any farther up the country. The following are the particulars:---The King of Marootzee's son had married a chief's daughter from a neighbouring town. A short time after the marriage he had gone on a visit to her relations, who presented him with a ring upon the occasion. Happening to die two days after his return from the visit, the Marootzee attributed it to some evil influence in the ring. On this account they made war against the nation from whom the ring came, and captured many of their cattle. Makabba on hearing of this, and learning where the captured cattle were kept, went at the head of his people and seized them. His son remonstrated against this act, saying, "That he professed to live in peace with the Marootzee, with the Matchappees, and with other neighbouring nations, and that this conduct was not the way to make peace but war." These arguments prevailed, and he did not carry off the cattle.

29th. On awaking in the morning, I found the rain descending in torrents, and no indication of its soon ceasing. Again we found our waggons

standing in a complete quagmire, so that it was almost impossible to take one step from them without having the shoes covered with mire; and being on flat ground, in the bed of the river, it was impossible to drain off the water. The Matchappees who had slept in the tent were much depressed and discouraged, no people being sooner affected by rain and damp than they are. Their situation was rendered more depressing in consequence of their having devoured all the stock of flesh, which, with ordinary moderation, ought to have lasted for four or five days longer; but eat they will while they have it, without once thinking from whence supplies are to come for the future. They all sat in sorrowful silence, but when I presented them with a little snuff their tongues were loosened for a short time.

One of the Hottentots said that he had wounded a hartebeast on the preceding day, and was sure it must have died; but our Matchappees would rather remain and starve in the tent than go out in the rain to search for it. They complained that they were very hungry, but we told them they must endure it with patience till the rain was over, and we had killed some animal; which they considered poor consolation, from the gloomy appearance of the weather.

Observing Kleinfeld to be without shoes, not-

withstanding the inclemency of the weather, I inquired what had become of them, he answered that they had been eaten by the dogs.

The rain having ceased about ten A. M., we collected the oxen and got them yoked, in order to drag the waggons out of the mire. At eleven A. M. they began to move, and soon got to higher ground, where we had purposed halting; but, contrary to all expectation, the clouds separated and the sun shone forth, so that we were encouraged to proceed on our journey. We soon entered a beautiful country, covered with trees, but not so close to each other as to impede travelling or to injure the growth of the grass.

At two P. M. we passed a village of Bootshuana Bushmen, which we visited. Though we had Matchappees and Mashows with us, yet they were very shy, especially the women and children. When we were leaving the village, I observed three women standing to have a view of the strangers as they passed; the courage, however, of two failing them they ran off. To the one who had fortitude to remain firm, I gave two buttons, which she received with hesitation. Munameets and the other Matchappees observing what I had given, grumbled and said, "These people were only *poor* Bootshuanas." Makrakkas' son came immediately afterwards and

begged buttons. The name of the village was Cheyoo.

Our shooters met with a dead lion, in the posture of crouching as if he had been alive; they shot at him, but observing no motion they ventured nearer, and found him dead. Some of his hinder parts were torn off, perhaps by the wolf. Turning from him they saw three lions chasing a hartebeast. At four P.M. one of the men killed a fat knoo, about the size of a young cow, which caused great joy to our starving Matchappees and Mashows. I did not recollect having seen more numerous droves of large game than during this day, such as quachas, hartebeasts, knoos, &c. Living beyond the range of guns, they must be seldom molested except by lions and wolves. The grass was most abundant, higher than the bellies of the oxen, and green as if the season had been spring, instead of the commencement of winter. We crossed a river running to the westward, called Luchakaney, and halted on the farther side, at five P.M. among trees and long grass. Three Wanketzens, with as many pack-oxen belonging to Makabba, passed us on their way to Mashow. On the whole we considered our course as descending during the stage. Sometimes the views to the N. and N.W. were very extensive, the whole country appearing to be a boundless forest. Therm. at noon 66.

The day turning out so extremely fine, after a gloomy, wet, and threatening morning, afforded us much pleasure. No nation, however, intervening between us and the murderous Wanketzens helped to moderate our joy, and rendered it very desirable to get forward to the Marootzee country.

Munameets, some evenings before, in relating the history of the expeditions he had been engaged in, took no notice of his ever having killed any one; but in speaking of the river Luchakaney, which we had just crossed, he mentioned a battle he had been in some years before, with a people who then lived upon its banks, and that during the contest he had killed two men. On my shaking my hand before him in the way of disapprobation, as the battle was only with the view of stealing their cattle, he only smiled at his not having told it before.

In consequence of having plenty to eat, and the full moon shining bright, the Matchappees did not appear like the same persons they were the preceding evening, when pinched with hunger, and when floods of rain were falling. The Mashows, who had brought pack-oxen to carry back flesh to the King, were so discouraged by the rain and hunger, that they left us early in the morning, and returned home with empty sacks. Had they remained only a few hours longer, it is

probable they might have been induced to proceed with us a few stages farther. Their returning without any supply would be a great disappointment to Kossie and his captains.

Two of the Lattakoo Hottentots, who could speak the Bootshuana language, while searching for game fell in with a Bootshuana Bushman, who inquired who they were, and where they were going. They told him they were going to the Marootzee to tell them the word of God. He then begged to sit down and tell him what it was; they did so, when he listened to their story apparently with deep interest. After they had finished, he said, "That word ought to have been in the country long ago."

During the rain a Bootshuana had a severe tooth-ache, and one of the Hottentots was ill.

30th. The morning was delightful, and the surrounding country not less so. We proceeded at ten A.M. and soon passed many old cattle inclosures, built of stone, some parts as neatly done as if they had been erected by European workmen. A town had evidently once stood on that spot, and the kraals we saw had been attached to the different districts. It appeared to have been two miles in length, and of considerable breadth. We also passed two or three villages of Bootshu-

ana Bushmen, a people greatly despised by all the surrounding tribes. Were Missionaries to collect them into a nation, they would consider it a favor to be instructed; while the Bootshuana and Morolong nations, having pride of rank, think they are doing a favor to the Missionaries, when they listen to their instructions.

Two hills were seen to the N.E., about twenty miles distant. At noon we crossed a small river, running to the westward, called the Musaree, the sides of which were so steep, that we found some difficulty in getting the waggons across it. Shortly after crossing the Musaree I had an opportunity, for the first time, of seeing the rhinoceros. It passed within two hundred yards of the waggons; a few minutes afterwards a man came with the information that they had shot one in the same direction in which it had run, so it probably was the same animal I had seen. On reaching the place where it lay, I was astonished at its bulk, being eleven feet long; six feet in height; four feet broad, or in thickness; three feet from the tip of the nose to the ears; length of the fore legs two feet; circumference of the upper part of the fore leg three feet; length of the hind leg three feet; and its circumference at the upper part three and a half feet; the circumference of the body about eleven feet. The skin was dark brown, resembling tanned leather, about an inch

in thickness, and smooth without hair. It had two horns, the one immediately behind the other, the front horn was about fourteen inches long, the other considerably shorter, but those of the male are much larger. The sight of so huge a carcase to eat delighted the natives who were with us. Four different parties, who travelled with us, began instantly to cut it up, each party carrying portions to their own heap as fast as they could. Some being more expeditious than others, excited jealousy, and soon caused a frightful uproar. Perhaps twenty tongues were bawling out at one time, one of which by itself seemed sufficient to deafen an ox. Not a word was spoken in jest, all were deeply serious. Some severe strokes with sticks were dealt among them by the leaders of the parties, but in the midst of all this hideous confusion, a circumstance occurred which instantly produced universal silence and amazement. A Mashow happening to pierce through the animal's side with his knife, the fixed air from the swollen carcase rushed out with noise and violence, which spread terror, and commanded silence for perhaps a minute; they then resumed the same bustle and uproar. In less than an hour every inch of that monstrous creature was carried off, and nothing but a pool of blood left behind. Their rage and fury, during the struggle for flesh, gave them such a ferocity of countenance that I

could recognise only a few of them, and actually inquired if these people belonged to our party, or if they had come from some neighbouring kraal.

From the time of our leaving Mashow we were unacquainted with the number of persons that were travelling with us, but this evening the company halted nearer to each other than usual. There were fifteen fires, around each of which were little companies, roasting, boiling, and devouring flesh with disgusting voraciousness. We counted eighty-nine persons present, including ourselves, but without the Marootzee party, whom we expected every hour to rejoin us from Mashow, and which would make the number more than a hundred.

A little before we halted, we saw two rhinoceroses running before the waggons. We wounded also a quacha, which was afterwards found dead by Pelangye and his men. They endeavoured to conceal this circumstance from the others. The fact is, they had overheard our Hottentots tell us the evening before that they had severely wounded a quacha, and that he must have died; but daylight being nearly over, they thought it too late to pursue him. Pelangye, a tall, powerful man, who was captain of the Matchappees from Old Lattăkoo, clever, and possessed of much

cunning, dispatched a party in search of the quacha after midnight, it being clear moon-light. They were successful in finding the animal lying dead, and, on cutting it in pieces, quietly brought it to their temporary inclosure, near the waggons, before the others were awake. However, the others soon discovered what had taken place.

After all had eaten heartily of the rhinoceros's flesh at the fifteen fires, a man from a distant part called aloud, so as to be heard by all, owing to the stillness of the night, "I smell quacha flesh, who has it?" Pelangye hearing the question, and probably knowing that the business was discovered, immediately answered "We have got it." "Where did you get it?" asked the same man with a loud voice. "In the field." "Did you give the Makooa-Shou* [the white men] the bullet that was in it?" Had Pelangye acknowledged a bullet to have been in it, this would have proved that it had been shot, and ought to be divided as public property. Perceiving the artfulness of the question, he evaded it by simply answering, "We found it dead in the field." "Ay, ay, dead

* The Bootshuanas call all civilized persons, or persons dressing like them, or possessing articles like them, such as Griquas and Hottentots, Makooa; white men they call Makooa-Shou.

in the field! Did it die without a bullet?" "There was no bullet." "So we shall now find quachas dead in the field without bullets! shall we?" Here the conversation ended without a direct accusation, as the accuser had no proof to adduce that the quacha was shot, it having been cut in pieces in the field, and perhaps that part of the skin, through which the bullet entered, thrown away. However, all heard the conversation, and considered the transaction to be a nefarious one.

Our people, during their ranging for game, met various parties of children belonging to Bootshuana Bushmen, collecting gum from the mimosa tree to eat; a sign of a scarcity of provisions, for, though the gum supports life, they have an idea that when taken in quantities it is injurious to their constitutions.

CHAP. XIX.

THE SABBATH—ARRIVAL OF THE MAROOTZEE, AND SUNDRY OCCURRENCES ON THE JOURNEY FROM MASHOW TO KURREECHANE.

May 1st.

DURING the night many lions were heard roaring around, and in the morning three were seen prowling very near the waggons. The shooting of the rhinoceros on the Saturday disposed all the people to rest with us on the Sabbath without grumbling,

Comparatively few would leave the flesh-pots to attend the morning worship at eleven A. M.; however all the captains (six or seven) attended, but from what principle they, and not the others, I could not tell.

Walking to a little distance, I met eight or nine small parties of Marootzee from Mashow, who proposed to return with us to their native town. Though thirty-nine joined us, it was found that

the real cause of their not proceeding to Lattakoo arose from the dread of being attacked by the Bushmen in that direction. They had not been able to prevail on any of the Mashows or the Tammahas to accompany them, wherefore they judged it more prudent to wait our return, and travel under our protection.

On meeting them they saluted me with the word *murella;* then pointing to the flatness of their bellies, called out "Hunger!" Perhaps they had eaten little at Mashow, being a time of scarcity, and had found less upon the road.

I was sorry to witness the want of feeling in our friend Munameets upon this occasion. He came into the tent and told us that one of the Marootzee had a battle-axe which he liked, or rather coveted; that the man was willing to part with it for a piece of flesh; that the flesh of which he ate belonged to his party, that is, to himself and his servants; he said he would give a piece of his meat, but he wished to have a piece of our's to add to it, in order to purchase the axe. Perhaps he and his few people had upwards of a hundred and fifty pounds of meat exposed to the air on the trees, before our eyes, when he made this request. We could not countenance him in taking advantage of the distress of the Marootzees. We gave them a portion of our

meat, and some of the other parties, imitating our example, also gave them a little out of their abundance. We resolved that the Marootzee should have a good share of the next rhinoceros that might be shot. Our number now amounted to one hundred and twenty eight, all dependant on our powder and lead, and belonging to four different nations.

The legs and feet of the rhinoceros, being of a huge size, require to be cooked in an oven, and the following curious method is adopted for the purpose:---The ants' nests are composed of hard clay, shaped like a baker's oven, and are from two to three feet in height. Several of these were excavated by the people early in the morning, and their innumerable population destroyed. The space thus obtained was filled with lighted fuel, till the bottom and sides became red hot within. The embers of the wood were then removed, the leg or foot of the rhinoceros introduced, and the door closed up with heated clay and embers. Fire was also made on the outside over the nests, and the flesh was allowed to remain in it for several hours. Food cooked in this way is highly relished by all the tribes. Therm. at noon 74. Cloudy---distant thunder.

When we were visiting the people at the fires after sunset, a Marootzee, pointing to the upper

part of his throat, said, he should "like to be full of meat up to there." Most of the companies had something boiling on the fire.

In calling to worship in the evening, the usual Hottentot word ikkakkoo, or "come together," was vociferated; after which Munamects cried out to the Bootshuanas and Morolongs, in his own language, "Come to hear the news;" another Matchappee addressed the Marootzee, "Come and hear the news of the Son of God." All this was of their own accord. The tent was soon filled, and several were obliged to remain on the outside.

At eight P. M. we paid a second visit to the fires. The Marootzees had erected very comfortable temporary dwellings, with roofs made from large branches of the mimosa. Their thick ends were stuck into the ground, and those on both sides bent until they met and formed a roof. The tops were tied together by the bark of trees, and the smaller branches were twisted into each other. They were well-formed arches, closed at one end but open at the other, and thatched with reeds on the windward side. All this trouble was taken only for one night's accommodation. They had also formed an inclosure of large branches for securing their pack-oxen from wandering, and to protect them from the attacks of lions.

Maketze, grandson of Makrakka, observed to me, when visiting his fire, that the flesh was very lean, he should like fatter flesh. He said so after being crammed, having eaten the whole day. A Mashow told me he was hungry yet. Not understanding what he said, I gave him the first word in his language that occurred to me, which was *munatee*, or *good*. The man and all the party were highly entertained at my mistake, and cried out *nama munatee*, meat is good!

A Matchappee from Lattakoo followed me while making these visits, and had something to say to every company. He told a Marootzee company that I was a great king, come from a far country to see them. Then they gave so significant a look after he had spoken, that it prompted me to inquire what he had said.

A company of Marootzee were eating boiled Caffre corn out of a wooden dish. The captain held the dish in one hand, and a spoon in the other made of the same materials, with which he ate. The rest of the company dipped their hands in the dish, and swallowed it as fast as they could. I tasted it, and found it good. They were pleased by my doing so. One party remarked among themselves, that we were kind people in coming to visit them at their fires.

2nd. Many lions were heard prowling around the waggons during the night; we departed at sunrise, half-past six A. M. There was a thick fog, which the rays of the sun caused to appear like the falling of extremely small rain. The grass was loaded with dew. We expected to breakfast on the banks of the Molopo River; but it is difficult to ascertain distance, when described by people who never heard of miles, hours, or minutes. Our direction lay due east; the soil was black; trees were thinly scattered over the grassy plain, and some of the grass was three and four feet high. At nine A. M. we reached the Molopo River, the last point from whence any intelligence ever came from Cowen, Donovan, and the soldiers of the Cape regiment, who crossed it fourteen years before. It was about ten yards wide, and in some parts two feet deep; the bottom was stony, but the water clear and well tasted. No trees grew on either side nearer than five hundred yards, but reeds were in great abundance. The natives said the source was but a little higher up, and its course due west. We halted on the northern bank, and were highly gratified with the water. This river has not yet found its way into the maps of geographers.

I observed the pack-oxen of the Marootzee were loaded with the undressed skins of animals,

which they had purchased from the Tammaha at Meribohwhey. It was understood that these skins were intended as articles of barter with the nations to the eastward of the Marootzee, in the direction of the Portuguese settlements.

Munameets, who complained at the commencement of the journey of the jolting of the waggon, never afterwards ventured into it, but walked the whole way.

We left the Molopo at noon, (Therm. 72, broken clouds,) and entered upon a plain; for some time there were clumps of trees at a considerable distance from each other; then only grass, bounded by trees at a greater distance; occasionally we passed over pavements of granite, each flag having grass growing around it. When walking among the long grass, we were obliged to proceed with great caution, lest we should tread upon serpents, which abound in these parts. The chief danger from serpents in this country arises from treading on them while concealed by the grass; in which case they will instantly bite the unintentional aggressor. In allusion to such an occurrence, our Lord said to the seventy disciples whom he sent out to preach his gospel, (Luke x. 19,) "Behold, I give you power to *tread* on serpents and scorpions"---"and nothing shall by any means hurt you." Travelling in the plain

without trees we had the first full view of our whole caravan. Waggons, men, women, children, oxen, and sheep, in different companies, extended about a mile. Forty-five loaded pack-oxen behind each other, occupied a considerable space. All the men carried assagais, and the women either children, or something else, on their backs, shoulders, or heads. On viewing them, I could not help wishing that all the Missionary Society had been present to witness so singular a scene; Hottentots, Matchappees, Tammahas, Mashows, and Marootzees, all exhibiting something different in their persons, dress, or implements, &c.

We passed two rhinoceroses, quietly feeding on the side of a low hill about half a mile to the left. I perceived, by means of my glass, that one of them was of an enormous size. The natives who were with us longed for their carcases, but all our shooters were out of sight. However, one of the natives went to have a throw at them with his assagai; to induce us to halt, many of the people, particularly the Marootzee, assured us we could not reach water that night; but if we halted where we were, we should find water in the neighbourhood. We paused for a few minutes to witness the man's attack upon the rhinoceroses. He missed them, and fled for refuge to a large bush. On seeing this, the people went

willingly forward without expressing any farther doubt about coming to water; which indeed we found in about an hour, viz. at five P.M., and remained there for the night. A lie, as I have before observed, is esteemed as nothing, if thereby they can gain their point.

Some ravens hovered above us during the whole stage, smelling the meat with which a part of the oxen were loaded. We were in sight of a long range of hills, running from west to east; and over them we were told it was necessary to go before we could reach the Marootzee country.

Two of our Hottentots, who had been searching for game, did not return before it was dark, which made us feel rather anxious for their safety. Whips were smacked in every direction, the sound of which could be heard two miles off; a musket also was fired to let them know where we were; but there was no appearance of them till nine P.M., when they arrived with the horses. They spoke not a word, nor was a question asked by their companions till about two minutes after they had taken their seats by the fire, when they were asked where they had been. This apparent indifference is the Hottentot fashion, and it is only a fashion; for both parties are alike anxious, the one to tell and the other to hear. The Hot-

tentots, when custom would allow them to open their mouths, told their story with much eagerness and fluency. They had searched for us three or four hours; had come in the dark upon a rhinoceros; who, from the suddenness of their appearance, was as much alarmed as they were, so that they mutually fled from each other.

We went forward at seven A.M., travelling over a rocky pavement. At nine A.M. we came to a lake of fine water, in which were reeds eight and nine feet high. A stream running in an *easterly* direction proceeded from it. We travelled for an hour on most dangerous ground for waggons, over rocks of iron stone, firmly fastened in the ground; many of them were a foot above it, with sharp sides and projecting points. I was very apprehensive that some of the wheels would be broken. The noise proceeding from the collision of the wheels against the rocks, began to abate in an hour. About ten A.M., though the ground presented the appearance of a close pavement, it became considerably smoother and easier for the waggons. At eleven A.M. we reached a refreshing fountain on the gentle declivity of a low hill, among tall grass, which we called Philip Fountain. After breakfast I examined this fountain. It proceeds from large loose rocks, completely shaded from the sun's rays, by a clump of evergreen trees of the

thickest foliage, and forms a considerable stream, about ten yards wide, and a foot in depth. It is the principal source of a large river, known by some of the natives who travelled with me, and runs far to the eastward; there can be little doubt that it empties itself into the Indian Ocean, on the shore of Mosambique.

At sunrise, in the waggon, Therm. 46
At noon, in ditto, ditto... 72

We found abundance of water-cresses growing in the vicinity of the fountain. Munameets expressed surprise at seeing a plateful of them placed on the tent-table to be eaten, none of the natives knowing they were used by man.

Several of the Marootzee left us at Philip Fountain and went forward to Kurreechane, in order probably to inform the King of our approach. It was reported that his mother had died on the preceding day.

We left this cheering fountain at two P. M. and soon entered a pass between two beautiful hills decked with trees, appearing like centinels on each side. Our road was rendered crooked, by being obliged to make our way through a wood. At one place we had to descend from twenty to thirty feet upon a surface of rugged rock; and a hundred yards farther we descended a second

declivity, the steps of which were not so high as the first. From a fountain in the middle of the pass ran a clear and refreshing stream. The bed over which it flowed was entirely paved with rock, and appeared as well calculated to contain and conduct the water as if it had been hewn by human art and industry.

We met three Marootzee men in the pass, who had left Kurreechane that day, on a hunting excursion. The face of the principal man was covered with paint of a redder hue than I had seen used by any of the more southern nations. Their dog was so alarmed at our appearance, that he ran off immediately on our approach; and the man who went after him did not return while we halted. Leaving the pass, we entered a valley of considerable extent, surrounded by hills; through one opening between them we had a peep of the country beyond to the N. E., which I viewed with much interest, especially from knowing, by report, the greatness of the population living in that direction, and from musing on the probable effects to which our journey might lead, both as it regarded the present and the approaching world.

In the middle of the valley, we found a river running to the eastward with considerable noise; and which, from the depth and steepness of

its sides, seemed to forbid our farther progress. The sides were about twenty feet in perpendicular height. After examining above and below, we fixed on a place which we thought by a little labour might be rendered passable; and applying for some time the spade and the pick-axe we got over without any accident. We had then to ascend the steep side of a hill covered with loose stones and trees, at the summit of which the ascent became more gentle for two miles, when it terminated at the foot of steeper and higher hills than we had seen since we left Mashow; but not half so formidable to overcome as we had been led to expect from the accounts of the natives. If measured from the level of the sea, however, they might equal in height any in South Africa, as they seemed to afford sources to rivers running westward to the Ethiopic, and eastward to the Indian Oceans; but from their bases they were far from being formidable.

At five P. M. we reached the foot of that range of hills which runs from west to east, where we halted, judging it impossible to get over them before sunset. We had no sooner pitched the tent, than Munameets came in with a downcast countenance, and told us that his heart got more and more afraid, the nearer he approached the Marootzee. We could not account for his terror in any other way than that his past shedding of

human blood haunted his mind, as it did Cain's after the murder of his brother.

We observed a tree which grows in the colony, and which is there called the waggon-tree; it is said never to be found more than five or six days' journey from the sea. We found also the wild plum tree, and an evergreen loaded with young fruits, the shape of cherries, but extremely green. Though it was now the first week in winter, the state of the grass, and the lively foliage of the trees, made it rather resemble the first week of summer. The soil was black, and the ground well stocked with slates, which were apparent from an excavation made by the rains.

4th. Fifteen Marootzees passed in the morning on their way to a mine of iron stone, in the narrow pass through which we had come. From the iron thus procured, they were said to manufacture assagais, knives, beads, &c. which they exchange for other articles with the neighbouring nations. Most of the men had nets to carry the ore in, made of grass or rushes. Each party halted for a short time as they passed the waggons.

We departed at nine A. M. and ascended gradually to the chain of hills before us to the north: We soon entered upon what might be called the Marootzee highway across them, which consisted

of four or five footpaths running parallel to each other. They were close together so as to have much the appearance of a country cross-road in England. A row of flag stones set up edgewise, was fixed in the ground on the lower side of the road, and placed as straight as if it had been constructed by a measuring line. The hills were stratified and inclining northwards. The path, over the hill, was covered with loose stones, and with many stone steps, two, three, and four inches high, which formed, however, no impediment to the progress of the waggons. The hills on both sides of the pass were beautified to their very tops, and adorned with a diversity of trees. The morning was fine and the scenery delightful. The rocks, of which the hills were composed, were of a bronze and yellow colour, and furnished a rich iron ore.

At daylight we sent forward a few men with implements to remove whatever might obstruct the passage of the waggons, from the closeness of the wood. We found they had cut down various limbs of trees which they thought projected too far, filled up some deep holes, levelled other parts, and removed many large stones. At the summit of the ascent we found a large heap of small stones, which had been raised by each passenger adding a stone to the heap; it was intended as a monument of respect to the memory

of a king from a remote nation who was killed in the vicinity, and whose head and hands were interred in that spot.

From this eminence we enjoyed an extensive view over a mountainous country to the north, where hills and valleys appeared to be ornamented with trees. We were frequently obliged in our progress to remove projecting limbs of trees before the waggons could pass, so that we literally had to cut our way into the Marootzee country. For an hour we were thus employed in passing between two hills, which fronted each other in the form of crescents, and were delightfully adorned with various kinds of trees, and the exposed parts were covered with grass of the greenest hue. The atmosphere was clear and the sun, shining with gentle rays, permitted us to enjoy the grateful prospect. Altogether the scenery had not been exceeded by any we had passed; but our admiration of the surrounding objects was suddenly checked by our unexpectedly reaching the river Lukoowhai, whose steep sides and deep muddy bottom presented a formidable obstruction to our progress. These sides were from forty to fifty feet of perpendicular height, except at one place where it was evident the Marootzee oxen had often passed. The bed of the river was about twenty yards across, and, on sounding at the bottom, was found soft for

two feet under the surface of the mud. We hesitated for some time about attempting the passage, but hearing that no other possible way of getting over could be discovered, we of course determined to make the attempt. The first waggon descended rapidly and sunk into the mud up to the axle, and the oxen up to their bellies; however, by great exertion, the oxen succeeded in dragging it through, and afterwards up the high steep bank on the opposite side.--- The other two waggons were equally successful.

When we had gained the opposite bank of the Lukoowhai, an extensive but beautiful ascending valley appeared before us, the hills on each side were clothed with trees like those we had just passed. The serpentine bed of a river, which flowed down the valley, proved troublesome to the waggons, from the number of times we were obliged to cross it. About one P. M. we arrived at its source, where we found our elevation to be nearly equal to any of the surrounding hills, yet the descent was so gradual that it rather resembled a plain than a declivity. To the westward we saw a chain of hills running from south to north, which were lost in the northern horizon; another chain before us ran from west to east. The general prospect greatly resembled Welch scenery, only every tree, bush, bird, and insect, were completely different. Some of the

trees were of the palm kind, others resembled the orange and the peach, and a third species appeared as if sprinkled all over with flour. The stateliest tree in the woods possessed a leaf like that of the peach, and from its timber the natives make the rafters of their houses. The fruit is said to be so abundant in the season, that the towns are then almost emptied of inhabitants, who take up their residence upon the mountains, for the purpose of gathering it.

At two P. M. we came within sight of extensive corn-fields, in a plain of great length, but not above two or three miles broad. In a short time part of the long-desired city was seen, standing on the top of one of the highest hills in that part of Africa. Moeelway, the eldest son (though not by the eldest queen) of the late king of the Marootzee, with two other persons who had been upon a hunt, joined us about this time. He was tall and well shaped, of a mild countenance, and about twenty-five years of age. He acted as our guide till we arrived at the city, which was about five miles distant.

On reaching the corn-fields, parties of men, women and young people hastened to the waggons from every quarter. They gazed as if they had suddenly been translated to a new world. The men drew near, but the women kept at a re-

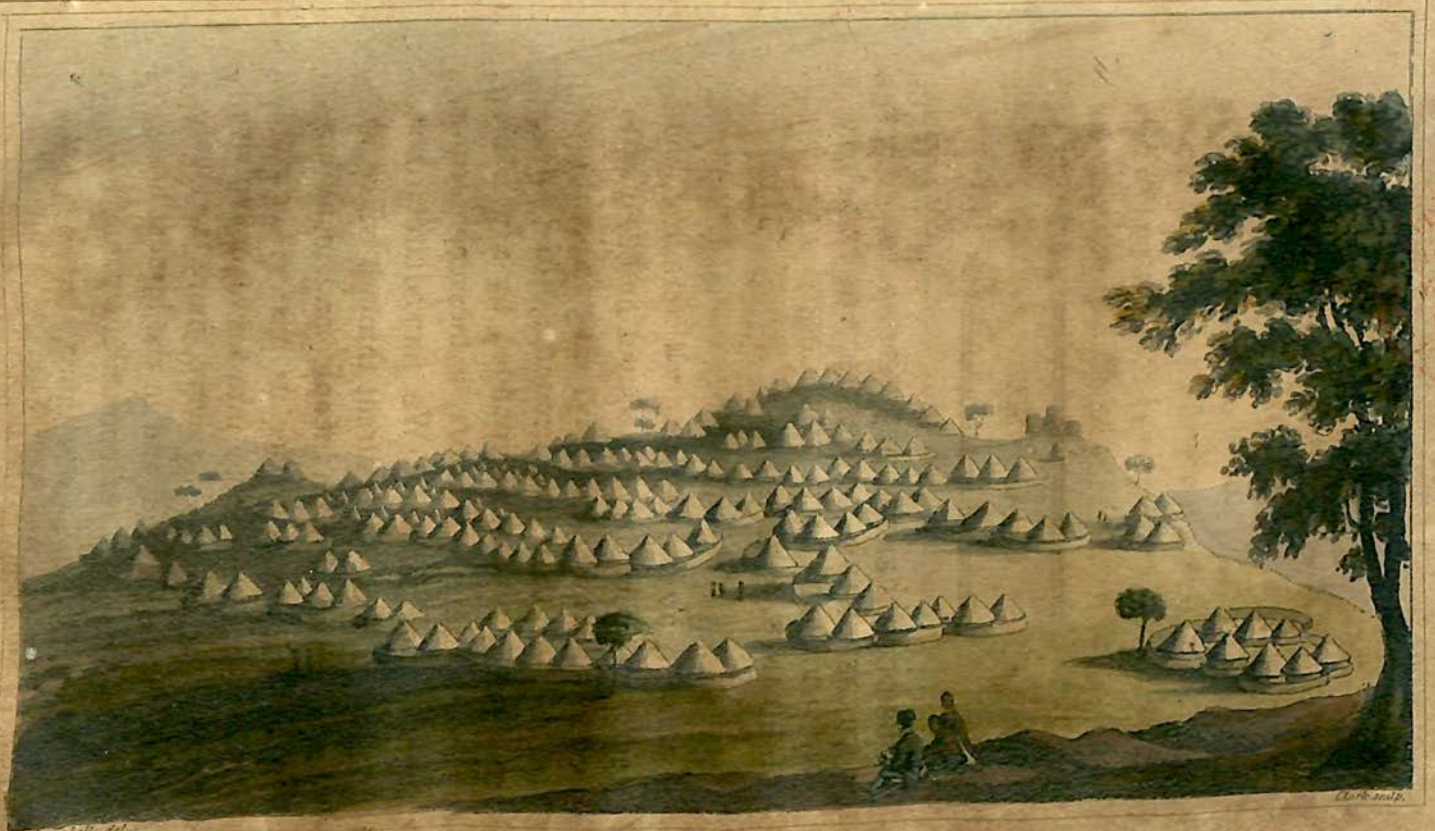
spectful distance. Some of the boldest ventured nearer, but the least sound of the whips, by the drivers striking the oxen, made them run as if chased by lions. At the east corner of the fields we arrived at a hill of difficult ascent, not so much from its steepness as from its being almost covered with large stones. The descent, if possible, was worse. Every stroke of the waggon against a rock occasioned uncomfortable feelings, knowing how important it was to keep them whole in a region so remote from any place where they could be repaired.

The plain, which extended between the hill we were descending and that on which the city stood, was soon covered with people; if I may use the expression, streams of the population were pouring down from the heights in every direction. It being impossible to drag the waggons up the hill in front, they were directed to go round by another way, while some of us ascended straight up by a most rocky path, amidst a multitude of people of all ages, every one pushing and striving to get a single peep at us. We arrived at the city exactly at four P. M.

CHAP. XX.

VARIOUS OCCURRENCES DURING OUR RESIDENCE AT KURREECHANE—DESCRIPTION OF THE PLACE —INTERCOURSE WITH THE CHIEFS AND THE INHABITANTS, &c.

ON arriving at Kurreechane we were first conducted to an open part of the town, and desired to rest upon a seat made of clay, raised about three inches higher than the ground. After sitting there a few minutes, surrounded by a pressing crowd of anxious spectators, a messenger came to conduct us farther. We immediately rose and followed him. The street through which we went was crowded with people, and many hastened to their doors to see us pass. The sight of white men threw them into fits of convulsive laughter; but the young were more seriously affected, they screamed, and in the utmost horror fled to the first place of concealment they could find. The noise was tumultuous, but of a kind peculiar to such an occasion.



Campbell del.

Clark sculp.

The King's district of the City of Kurreechane, in the Marootzee Country.

London, Publish'd by F. Wesley, Stationer's Court, 1801.

We were led by our conductor to an extensive inclosure surrounded by a stone wall, except at the gate by which we entered. There some strong posts, ten or twelve feet high, were driven into the ground. We were desired to select any part of this space for our waggons to stand in. After halting about half an hour, amidst much noise and confusion, the waggons entered the inclosure. The gate being narrow my waggon threw several of the posts to the ground, nor could it proceed till the timber we had collected for fuel was taken off. Our two horses excited as much curiosity as two elephants traversing the streets of London could have done.

After the waggons had been placed in their usual order, and we had stood about an hour in the closest press of the people, we requested Munameets to inquire where the King lived. In a little time we were informed that three persons, who were standing close to us, were brothers of the late king, and that one of them presided as Regent, the King being a minor. Several others standing near us were pointed out as relatives of the king. We then expressed a wish to have an opportunity of stating to them our object in visiting their city. They said that, according to their custom, this must be done at a public meeting, in order that all might hear the business.

Observing an eminence from whence we were likely to have a good view of the town, we proposed going thither. A person was immediately appointed to show us the way. From this spot we were able to obtain a good view of the place, and were surprised at its extent. Every house was surrounded, at a convenient distance, by a good circular stone wall. Some of them were plastered on the outside and painted yellow. One we observed painted red and yellow, with some taste. The yard within the inclosure belonging to each house was laid with clay, made as level as a floor, and swept clean, which made it look neat and comfortable. From this elevation also we beheld a plain bounded by hills, and extending eighty or a hundred miles in circumference. They told us it abounded with elephants and buffaloes, and pointed to different hills on the east side, where they said stood large towns.

On returning to the waggons we found them still surrounded by a crowd of people, while others were standing on walls, houses and heights looking towards them. Every turn I took in the vicinity of the waggons I was followed by at least a hundred persons. They disputed much about the blue and white stripes of my trowsers, which I perceived by the manner of their pointing to them.*

* I learned afterwards that they disputed about the animal's skin, of which they thought the trowsers were composed.

At length darkness and their eating-time coming on, they gradually dispersed, which gave us an opportunity of covering our table. The young King was brought and introduced to us. He was short, about sixteen years of age, had nothing interesting in his appearance, and wore many ornaments. Several other persons were also introduced.

Moeelway sent to us a considerable quantity of milk and boiled Caffre corn. He told us very seriously that he had lost his heart, that it was quite gone into one of our dogs. To me this was incomprehensible, till he explained the mysterious language. It appeared that he coveted a handsome dog belonging to one of the Hottentots, which he was willing to purchase. We told him the owner should be spoken to upon the subject.

Three men came for the milk-vessels, in which Moeelway had sent us the milk, and entered the tent: they viewed with wonder the things that stood on the table, and which consisted chiefly of tin articles, knives and forks, cups and saucers. They were amazed to see the use which we made of all these things, and said to each other, "Surely these are gods and not men."

5th. I was awakened early in the morning by the noise of a multitude of people surrounding the waggons. The population of the place was so great, that a constant succession of fresh visitants arrived, several of whom brought us presents of sweet cane.*

This morning only we learned that the name of the city was Kurreechane, and that Marootzee is the name of the nation, not of the town; that the name of the Regent, the late king's eldest brother, is Liqueling; and that though Moeelway be the late king's eldest son, he cannot reign, because his mother was not the eldest queen; the eldest queen had no children by her first husband, the king; but after his death, another brother, according to the Jewish custom, "took her and raised up seed to his brother." By him she had a son, whose dignity is the same as though he had actually been the son of the king. He will

* We received similar presents at Meribohwhey and Mashow, which reminded us of Isaiah xliii. 24, where Israel is complained of for bringing no sweet cane as an offering to the Lord. In the Bootshuana and Morolong countries, a considerable quantity of this cane is planted by the natives, which grows to the height of from six to eight feet. This is generally the first present they bring to strangers. It is in fact the sugar-cane, from which they have not yet acquired the art of extracting sugar. If this art were to be taught them by the Missionaries, who may be hereafter sent, it might prove a considerable addition to their comfort.

be acknowledged as the successor of the former king, when he comes of age, though Moeelway at this time seemed to possess all the honours of the heir apparent by a kind of courtesy.

From the Regent and Moeelway we had the following detail of the male branches of the royal family, or at least part of them: Regent, Liqueling, [or what have you heard?] young King by courtesy, Moeelway, [or cannot bear him;] Regent's first brother, Mokatchle; second brother, Moschareeley; third brother, Mootseepey; Moeelway's first brother, Liquilang; second brother, Seechangway.

In the morning after breakfast, the rain-maker, who had been at Lattakoo to procure rain, since the mission settled there, conducted us to see a large district of the town, upwards of a mile distant, and where he himself resided. On our way thither we met Moketz, the son of Sinosee, who was the captain or alderman of the district to which we were going. He was a respectable looking man, and returned with us. Liqueling and Moeelway also accompanied us. We found Sinosee's district nearly equal in size to the Regent's. Sinosee's house was neatly finished; it was circular like all the others, having not only the wall plastered both within and without, but likewise the inside of the roof. The wall was painted yellow,

and ornamented with figures of shields, elephants, cameleopards, &c. It was also adorned with a neat cornice or border painted of a red colour.

The rain-maker's wife made me a present of two rows of metal beads, for which I gave her in return five metal buttons; but I heard afterwards she was dissatisfied because I had not given her beads as well as buttons; so that a present does not mean a gift at Kurreechane, but a purchase of something at least equivalent.

In some houses there were figures, pillars, &c. carved or moulded in hard clay, and painted with different colours, that would not have disgraced European workmen. They are indeed an ingenious people. We saw among them various vessels, formed of clay, painted of different colours, and glazed, for holding water, milk, food, and a kind of beer, made from corn. They had also pots of clay, of all sizes, and very strong. Every part of their houses and yards is kept very clean. They smelt both iron and copper. The rain-maker took us to see one furnace, in which they smelted the iron. It was built of clay, almost equal in hardness to stone. A round opening was left at the top for receiving the ore, and an excavation underneath for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows.

On returning to the waggons we found them surrounded by more people than we had yet seen. A great concourse also encircled the fire, to observe the Hottentots cooking the victuals. For the accommodation of those who were behind, the ten or twelve nearest rows sat on the ground, and some were holding up young people that they might see over the heads of others. When dinner was put down, we extended the tent-door as wide as possible, to allow as many as we could to have a view of our manner of eating, which we knew was what they wanted. The different things before us, and our method of using them, afforded topics for animated discussion among the spectators.

Being informed of a large district of the town on the north side of the hill, and not visible from the spot where we had halted, we went to see it after dinner. We were struck with its extent, and the more so after walking down the crooked lanes on one side, and returning by those on the other. There were more trees and hedges in it than we had seen in any of the other districts. The curiosity of the people to see us was great, they rushed forth from their houses when we passed. Turning quickly round, when many of the young people were following us, they fled with such precipitation, that five or six of them were thrown down; but though some had little children on

their backs, they did not remain above a second on the ground; they rose instantly, and ran away without daring to look behind. The chief employments of the men are dressing skins and making cloaks in the public places. We visited several other districts in that direction, but none of them were so extensive. At one place we stopped a short time with a blacksmith, who was making a pick-axe. He had three in hand, which were nearly finished; an assistant was employed to blow the bellows. A hard flint-stone served for his anvil, but he had a hammer with an iron head and a wooden handle, resembling the blacksmiths' small ore-hammer in England.

On returning to the waggons we sent for Munameets, to obtain some information from him about a public meeting, respecting which nothing had yet transpired. He could give us no intelligence upon this point, but said that some were recommending that we should join them in an expedition against a neighbouring nation who had robbed them of cattle. This information we did not relish. We formed conjectures on the cause of the Regent never having visited our tent, and that neither he nor any other had yet asked our reason for visiting them. We had likewise been informed that five Wanketzens had come from Makkabba, their murderous chief, on some business, the nature of which we could not

learn, and that Liqueling had given them an audience. All this rather looked suspicious---nor did one native come near the waggons during the evening. However, about eight P. M., the Regent and Moeelway came and sat with us round the fire. In order to discover his sentiments, I invited him to accompany us to Lattakoo, on a visit to Mateebe. He said he should like to go, but things were in such a state he could not leave the town. I then inquired if those people whom we had met at Meribohwhey, on their way to Lattakoo, and who returned with us to Kurreechane, were to go back with us? He said No, they were so frequently murdered on that road.

Having invited Liqueling and Moeelway into the tent, and taken some bread and cheese together, we stated our object in visiting Kurreechane---that we came in friendship, and wished to know them and that they should know us; and if they were disposed to receive and protect men from our country, who should come to teach them the word of God, we would endeavour to obtain them; but if such men came they must not be desired to go upon commandoes---that the God of heaven and earth had determined his word should be made known to all nations, that all nations might honour his Son, and be at peace among themselves.

Liqueling said they were a people who loved peace, and he was glad when he heard that the white men [Missionaries], who had come to Mateebe, at Lattakoo, taught that all men should live peaceably; it was what he desired. When he told Makkabba that he was glad of it, Makkabba said, he was sorry, for it would prevent his gain. He and his people, he said, fought, but it was to regain cattle that had been stolen from them. Inquiring why the town was built upon a hill and not in the valley? He said it was because of enemies, and that several other towns for the same reason were built on eminences, but they found it very inconvenient, being so far from wood and water. Talking of the public meeting, and telling him I could not stop long, he said he should call it soon.

From the whole of the conversation, which lasted about two hours, I concluded there was no reason for jealousy, and had little doubt but all would end well. He expressed regret that the times were so bad, otherwise he would have supplied us more liberally with provisions than merely giving an ox. The rain-maker also gave us a calf, and Moeelway continued to supply us with milk.

6th. During the night there was an extraornary uproar in the town---numbers of whistles

sounded in every direction---men bawling, and about five hundred cows and oxen, that stood in an inclosure near the waggons, bellowed with all their might. The noise awoke me, but supposing it proceeded merely from the arrival of the men to milk the cows in the morning, I soon fell asleep again. I found afterwards that the cause of the uproar had been more serious than I had supposed. It was occasioned by some Boquains having been seen skulking in the neighbourhood, viewing the situation of the cattle, previous, as was supposed, to an attack. Some of our men were at daylight going out to shoot elephants, but they were desired not to do it till some of the Marootzee should accompany them, for they would not be able to distinguish the Boquains from Marootzee, and they would thus come and murder them. It had been resolved that a great number of the people, under the command of Moeelway, should lie in ambush, that the cattle should be left without herds, which they thought might induce the Boquains to attack them, and thereby be taken in the snare laid for them.

The Regent sent me in the morning a large elephant's tooth as a present, and I requested him to come and receive the presents I had selected for him. These were given in the pre-

sence of a great concourse of people, who sat on the ground that all might see. I presented him with a looking-glass in a gilded frame, one of my own red handkerchiefs, a red worsted night-cap, some beads, a clasp knife, scissars, pictures, with many trinkets, all furnished by my good friends at Kingsland. Almost every thing that could hang was put on him. He seemed pleased. A child lying asleep on a pedestal, composed of china-ware was handed round for the inspection of the multitude, which excited much wonder and laughter. Having received all I meant to give upon that occasion, he walked to the middle of the inclosure loaded with the articles to exhibit them to greater numbers. I could not collect from his features whether he was satisfied or not with the presents. He had sometimes smiled, particularly when an old man's beard was cut off to show the use of scissars, which I did by permission. A king of a neighbouring nation was present on the occasion, a stout, tall, and good-looking man. He was king of Doughooboone, about twenty miles to the S.E. of Kurreechane. He made a present of an ox to the Marootzee Regent. I witnessed about an hundred of the captains feasting on it at the gate of the public inclosure where the waggons stood. The Regent was seated in the centre, wearing the red night-cap, with a gold fringe round the

bottom of it, both of which I had given in the morning. A very large wooden dish was laid before him, full of boiled flesh, which he cut with a knife, holding the ends of the bones in his left hand while he cut off the meat. He seemed to act as chief carver, helping all around. They devoured their food in as great haste as if they had been allowed only five minutes for dinner. Nothing was drank. On returning from a short walk I found the feast was finished, and the Regent busy sewing a skin cloak. I presented him with a kaleidoscope and a portrait of the Prince Regent of England, his present Majesty, and one of the Prince of Saxe-Coburg, with which he seemed highly gratified, more so indeed than when receiving the presents in the morning. This might arise from their coming to him unexpectedly, not supposing he should receive any thing more. He remarked, that I had made him quite light to-day!

He gave judgment at the gate in the forenoon on a case that came before him. Having taken his seat by the gate, the prosecutor sat on his left hand, and his secretary on his right. This person stated his case across to the secretary—the Regent sat between them, looking about as if not attending to what was spoken. When the man had finished his narrative, the secretary repeated it to the Regent, who then gave

his judgment. What the case was I did not learn. *

One of the Hottentots had both his shoes eaten by the hungry dogs during the night; and both of the horses had the leathern ropes, by which they were fastened to the waggons, eaten as high as to their mouths. While we continued at Kurreechane, the horses were almost constantly surrounded by the inhabitants gazing at them; and when at any time the animals moved their tails to drive away the flies, the people retreated and fled as if a lion had made his appearance.

The children as well as the aged had been all inoculated for the small pox between the eye-brows.†

* Among other circumstances of a similar nature, might not this practice be considered as a proof of the Jewish or Arabian origin of this people. It was probably this practice of giving judgment at the gate, to which is referred the declaration of Scripture, "The gates of Hell shall not prevail against it."

† Dr. Hussey, the physician to the forces at the Cape, was kind enough to vaccinate four Bootshuanas, who accompanied the waggons to Cape Town. The pustules of the youngest, a boy of twelve years of age, rose and filled regularly. The other three did not take the disorder. This experiment may be considered decisive as it respects the question, whether the people are acquainted with inoculation for the small pox. The history of the introduction of this disorder among the Bootshuanas, could it be ascertained, would throw much light upon their connection with Europeans, and prove very interesting.

I observed a woman on the outside of the houses whose feet were surrounded with blood, and another woman stood by her side with a knife in her hand; a deep cut had been made from the lower part of the thigh to the middle of the leg. This is their method of bleeding to cure some complaints, she stood with great composure, allowing the blood to flow freely. I observed that most people had a round swelled part on both temples, near the eyes, about the size and shape of half a musket-bullet, raised by incisions to cure the head-ache. A woman complained of a pain in her breast, and asked for medicine to cure it. It would be hazardous to administer medicine to such people, for should they happen to die, the medicine would be considered as the cause, and probably the life of the prescriber thereby endangered.

The holly-hock is a native of the Marootzee country, for I found it growing wild among the rocks around Kurreechane; the flower was yellow.

About sunset the commando, which had gone out in the morning in search of the Boquains, came marching in regular order to the vicinity of our waggons. They were armed with shields, spears, and battle-axes; their faces bedaubed with pipe-clay, every face marked differently,

their legs were painted with the same clay up to the knees, resembling stockings. On halting they went through all the different manœuvres used in attacking an enemy with their spears, &c. Sometimes they leaped to a great height as if to escape an arrow or an assagai. Their movements in advancing and retreating were in a zig-zag direction, as if to prevent the enemy taking aim at them. When this exercise was over they retired to the outside of the gate, where they sat down in order. In a short time a man came hastily with a dish of boiled corn, and presented it to Moeelway, the commander. With considerable dignity, and without looking at the dish, he desired it should be given to the men, and was instantly obeyed. He then rose and retired, and in a short time afterwards came into our tent, where he behaved in as easy a manner as if nothing had happened. I produced the presents that had been selected for him, with which he seemed much pleased. He carried them home, and in a short time brought me a present of a clay jar, painted red, blue, and white. He seemed to prefer the looking-glass, red handkerchief, clasp knife, and scissars. I made presents also to two or three others of the royal family, all of which were well received. It is difficult to find out real brothers among this people; for, like the Jews, they seem to reckon first cousins brethren, as well as those descended from the same parents.

Pelangye, who came in our party from Old Lattakoo, told me that I gave buttons, &c. to every one but him, even to poor Bootshuana Bushmen, a deed he could not forget. He said he should have nothing remarkable to put on at the peetzo, (or general meeting of the captains, that the Regent had promised to call,) to make him appear connected with white men.

A greater number of natives attended worship in the evening than on any former occasion. The singing of the Hottentots attracted much notice from them. They behaved well during the address, and the prayer which was put up by Sedrass, the interpreter, in their own language; but the instant worship was over, they laughed and talked like men who had only been diverted for a time, or as if extremely glad it was over.

The messengers from the king of the Wanketzens were present, and noticed every thing attentively, no doubt with the view of reporting it to their master.

The Hottentot, with whose dog Moeelway had fallen in love, obtained a fine ox in exchange for him.

CHAP. XXI.

CONVERSATION WITH THE REGENT---LIST OF MAROOTZEE KINGS---FAMILY OF SINOSEE---VISIT TO A SMITH'S SHOP---VARIOUS OTHER OCCURRENCES AT KURREECHANE.

HAVING given notice after the address the preceding night, that one would be delivered in the morning, the principal men and many natives attended. When the meeting was over, Liqueling and several others remained behind, and the following information was obtained from him in reply to questions which I put:---

He had heard of a nation to the N.E., called Mahalaseela, who use elephants as beasts of burden; beads came from them, and they lived near the Great Water. He had heard also of a people called Matteebeylai to the eastward, who also lived near the Great Water, and have long hair; and of another nation to the N.E., who bring beads to the Boquains, called Molloquam;

pointing to many beads on his arms, he said he got them by means of a servant whom he sent to the Boquains with an elephant's tooth. Those who bring them say they are two years on the journey; no doubt having a selfish object in view by saying so. The Molloquam use only bows and arrows in war. They rub the tusks of the elephant over with what they call medicine, which they say makes them lighter and more portable for their servants. They likewise say that they purchase the tusks to eat; evidently with the intention of preventing the inhabitants of the interior parts of the country from carrying the ivory past them, in hopes of getting a better price for it.

I assured him, if he could catch a young elephant and rear it up, it would become as tame as an ox, and carry heavy burdens. On which he said, that a short time before a young elephant came into the town, but they had killed it.

He said he had been as far to the eastward as to a country called Matchaquam: that he reached it on the eighth day, after leaving Kurreechane. He slept in six different towns on the road, and the seventh night in the open air. Their houses, dress and fields were similar to those of the Marootzee. He added, that a rain-maker had told him of a people to the east, who were very beautiful, and who live on the side of the Great Water,

which ends in blue air, " You cannot see beyond it," said he. He informed me that the rivers we crossed, in approaching Kurreechane, continue to run to the eastward. It is probable that the rivers which run into De la Goa Bay are at least fed by the streams seen in this country. A creature they call quaina abounds in a river near the town. I sketched the appearance of a crocodile on a slip of paper, and it was instantly recognised as the figure of the same amphibious animal. They knew of no nation who sold men. They heard of white men having been in the neighbourhood, *viz.* Dr. Cowan and his company, and that the Boquains said they had passed them. Farther intelligence I could not obtain from them, but they are friendly with the Wanketzens.

The following is a list of the Marootzee kings, as far back as they knew:—

1. Maseelway. 2. Malloopee. 3. Moorisawnai. 4. Poolwai. 5. Menwai. 6. Teikishwai. 7. Teerwai. 8. Moeelwai. 9. Menoo, [or fingers.] 10. Sibbewhooree, brother to Menoo, who died under age, without children. 11. Liqueling, nephew of Menoo, succeeded his father Sibbewhooree, and seemed to be holding the regal power in his hands to the prejudice of four sons of Menoo.

It is remarkable how little information can be obtained from the natives of South Africa, even of

countries which they have visited. They take notice of nothing but beads and cattle.

The Marootzee is the seventh nation beyond the colony I had visited, and I was never once asked a single question respecting the people or country whence I came. Beads and cattle are the only subjects which engross their attention. Selfishness is the predominant vice of savage life in every country.

Being invited by Sinosee to come and taste his beer, we went about mid-day. It was made from ground corn, looked like dark-coloured milk, and was as thick as common gruel. Its flavour was something like that of English beer about an hour after it is brewed. What I tasted had been made that morning. They placed before Sinosee a large clay vessel, in form of a goblet without the handle, which held two or three gallons, filled to the brim. Sinosee first dipped a small calabash into it, and tasted it, to show it contained no poison. He then handed round the calabash to us and to many who had followed us into his yard. There might be one hundred and fifty spectators. I presented a few articles I had brought with me to this venerable and friendly chief, who said they were "pretty, pretty, pretty." He promised to make us a present of a large elephant's tooth, but he forgot to perform his promise.

Family of Sinosee.

Sinosee.——His wife, Moketwawnce.

SONS.	DAUGHTERS.
Moketz.	Lebooai.
Paiwhai [wind].	Maklaree.
Habbooneywey.	Mootanne.
Mohamme.	Munhuloohai.
Lekooroo.	
Mahakabbai.	

We visited several other houses; I admired the cleanness and flatness of all their yards. The ground is first covered with soft wrought clay, and smoothed by rolling hard clay vessels over it. In most of them the women were employed in thrashing out the corn, of which there appeared to have been a good crop. Every family has a house for storing it up, containing rows of large clay vessels, neatly manufactured, and capable of holding ten or twelve bushels each. They are arranged like casks in a cellar, are a little elevated from the ground, and many of them reach to the roof. For the sake of convenience, some of the vessels have a small door near the top, and another near the bottom, for more easily filling or emptying them. A great many followed us from Sinosee's district to our waggons, which was about a mile and a half in distance. We stopped

Houses and Yard of Sinosee, in Kuttreechane.

at two smiths shops by the way, and procured some samples of the iron they had been smelting. I did not observe any of their iron hammers above two or three pounds weight; at both places in lieu of fore-hammers they used large hard stones, which much sooner brought the pick-axe into a proper shape than I had expected, considering the rudeness of the instrument.

Our Matchappees and Mashows generally cooked and ate in the night-time while we were in Kurreechane, not that they preferred doing so, but to avoid having visitors, who would expect, in compliance with general custom, to receive a portion of their fare.

Four Marootzee men entered the tent after supper to observe the burning of a candle on the table. The two nearest to it were tall, good-looking young men. Both stood gazing at it for ten minutes or a quarter of an hour, stooping with their hands resting upon their knees, and their faces on a line with the candle, full of wonder, and expressing by laughter the pleasure the sight afforded them; they were greatly surprised at its wasting away so slowly, and astonished that the flame continued so long and so steadily attached to the wick. They had long discussions concerning it, which I much

wished to have understood. The inhabitants of Kurreechane have no other lights at night except those which proceed from their fires.

The people were greatly disappointed by our not having brought beads to exchange with them for cattle and elephants' teeth. Beads are the only circulating medium or money in the interior of South Africa. They answer the same purpose as cowrie shells in India and North Africa, or as guineas and shillings in Britain. The chief wealth of the Bootshuana and Morolongs, like that of more civilized nations, is hoarded up in their coffers, waiting for a favourable opportunity to make purchases, and I apprehend that the greatest danger to travellers exploring the country, arises from an apprehension, on the part of the nation, that, if permitted to travel into the interior, they would spoil the market for beads, as every nation through which these articles pass derives a profit on them from the nation beyond. Beads made of thin glass, which are easily broken, however beautiful they may be, are of no more value, in their estimation, than coin, if liable to evaporation or dissolution would be in a civilized country. Buttons, especially white ones, and clasp knives are approaching towards the value of beads. Red handkerchiefs and worsted nightcaps of the same colour, though well received as presents, are of small value as articles of ex-

change. They want money in such a case, that is, beads.

The stillness that prevails universally over Kurreechane in the night, particularly strikes a stranger; indeed it is so great, that, when there happens to be no wind, if a person coughs loud, all the dogs around bark. This silence is, perhaps, enjoined, in order that the approach of an enemy may be the sooner heard. It is contrary to their law to sound a whistle after it is dark. Probably, because whistling is their method of giving an alarm when the enemy actually arrives.

There was a heavy fall of rain during the night, and the same about noon, both from the S. E., being the direction from whence the wind had generally blown since our arrival in Kurreechane.

8th. Few persons approached the waggons early, as the air was very cold; however, a considerable number attended our worship at eleven A. M. They listened patiently for a quarter of an hour to an address on the connection between the knowledge of the true God and everlasting happiness. After which Moeelway, who sat on my right hand, rose and walked off, not from any disgust or displeasure, but merely because he did not feel interested or amused any longer;

his example was followed by several others, like one sheep leading a flock astray. I made a point of never going beyond half an hour in the address, knowing the frivolity of their minds.

The greatest concourse of people I had noticed assembled about our dinner-hour, when they arranged themselves regularly before the tent-door. Observing the Regent and Moeelway seated amidst the crowd, we invited them into the tent to dine with us. They immediately complied; on which one of their servants took his station at the side of the tent-door, with a long switch, driving off every intruder. The number who attended to witness our mode of taking dinner was at least three times greater than attended the worship in the morning. Nothing seemed to surprise them more than to see a considerable part of what was put down upon the table taken away after we had dined; it probably was the first time in their lives that they had seen a morsel left that was put down to be eaten. Their stomachs being capable of receiving almost any quantity, they never, like the Matchappees, consider a meal to be finished till all be eaten up. The man who could introduce economy in eating among the African tribes would prevent much misery arising from frequent scarcity of food, which is produced by their extravagant and improvident conduct. Even the dogs, to whom

they seem greatly attached, are living skeletons, from want of food. It required a sharp look out, and a severe use of the lash, to prevent them from running off with the meat cooking at the fires. No opportunity is lost by these animals for seizing any thing eatable within their reach. Their perseverance and boldness in the pursuit of food is unconquerable.

Liqueling came to tea. After it was over, Munameets, Pelangye, Maketsey, Moeelway and some others arrived. I endeavoured to explain to the Regent some of the works of God, by which he was daily surrounded. Among other inquiries, I asked him if he knew where the sun went during the night-time? He laughed, and said, with an air of great indifference, that he did not know. I told him it was then shining upon other nations, and tried to explain the fact; on which he said, "Shine to other nations!" he was sure he was in the midst of all nations, for he had white men to the east of him, and white men to the south. He then made a long speech about beads. His people were waiting, he said, to see when we should produce our beads for exchange. He then complained that some of our attendants had already exchanged beads with his people, which was contrary to their law; that all strangers ought first to lay their beads before him as ruler of the people, and if he could not

please them with articles in return, then they were at liberty to go to other persons.

While he spoke, though I did not understand what he said, I observed something unpleasant in the expression of his countenance. I told him our object in coming to Kurreechane was not to dispose of beads, but to form a friendly connexion with him, and to send the word of God to him and to his people; adding, that at any rate our coming to him would open the way to the bead country. Munameets then made an explanatory speech, in his mild, conciliating way, which the Regent replied to without a smile.

Maketsey, son to the late king Makrakka, who travelled with us from Mashow, then spoke. He said, that when he was on a visit to his brother Malahla, at Old Lattakoo, one of these white men was there, who took a fancy to a knife he had, but he had no beads with him, but offered to send them when he should return to his home in New Lattakoo. On this promise he trusted him, and a good quantity of beads came to Mashow a short time after his arrival there; "So," said he, "you may trust the word of these men." Liqueling smiled, and appeared more satisfied. Pelangye, from Old Lattakoo, then said what he could in our favour, as did also a young captain of the

Mashows, a relation of Munameets. Liqueling then acknowledged he was satisfied that the object of our journey was not to sell beads, but to bring to them *that* which he now believed, from what he had heard, was the only thing to give peace to the nations. He said he was acknowledged as superior by all the tribes immediately around; but there were others beyond them who were very mischievous, such as the Boquains. Should teachers settle with him, they could visit such nations, and tell them the things he had heard from us, and that would make them peaceable, and he and his people would be happy, for they did not like war. While this important speech, by the Regent, was interpreting to me, I could not but observe with satisfaction how the peaceful doctrines of Scripture commend themselves to the minds of untutored heathens; and I told him how much I was gratified by hearing his desire to receive teachers, and assured him that, on my return to my own country, I would do all in my power to obtain them for him. I told him also that I was sorry to find him and his people so much disappointed because I had not brought beads, but that in my country we did not think so highly of that article, but considered such things as I had given him and his friends much more valuable. I believed, however, they would soon be supplied by the Matchappees and

Griquas, who were on a journey to the bead country [*viz.* the colony].

After this we had our meeting for worship, to attend which all remained; the subject of address was, "God being the God of Peace, and his Son Jesus Christ the Prince of Peace." Showing how the publication and reception of his message by the nations would bring peace to the world. After the address the interpreter went to prayer, and I could not but be gratified at witnessing a tent full of African kings and chiefs voluntarily bowing their knees with their faces to the ground before the God of Israel. I did not ask them to kneel, but they did it in imitation of those with me.

I had observed for two or three days some of the Hottentots walking about with downcast countenances, but supposed it to be the effect of colds. I had also noticed that they had ceased to sing hymns round their fires in the evenings, as they had been accustomed to do on the journey. It turned out that their depression proceeded from a dread of advancing any farther into the interior, and from a suspicion that we should never be permitted to leave Kurreechane. They held a consultation in the evening on the matter, at which Cornelius, my waggon-driver, took a very active

part. He said we were *all---too---far* already, which is a very strong expression from the mouth of a Hottentot. Another said he was certain we were so near the sea, that were he on the top of a mountain towards the east, to which he pointed, he was sure he should have a view of it. Another, who doubted the truth of his assertion, desired him to go and catch a fish in the sea, and bring it to Kurreechane, and they would believe him.

I never designed to penetrate farther into the interior than the central city of the Marootzee nation, which I found greatly to exceed, in point of importance, what I had previously conjectured. By the blessing of God it may prove a Jerusalem to the surrounding nations. Nor did I perceive any important reason which ought to induce me to attempt penetrating farther, and consequently hazarding life and the loss of all the information I had obtained; there was already as much new ground presented before the Society as they could occupy for some time to come. It seemed desirable also that the circumstances of my visit to Kurreechane should be known to the neighbouring nations, in order that the purity of our motives and the benevolence of our object might be understood, before farther attempts were made to penetrate into the interior, and to establish other missions.

I mentioned to the Regent in the evening that, if he and his people received the word of God, their children and their children's children would hereafter consider our visit one of the most important events which had happened to their nation. He requested that the Hottentots who had muskets should accompany some of his people to the plain that lay to the eastward of the town, to assist them in hunting elephants; to which we started no objection, though we were not pleased with the proposal.

At break of day most of our people who had muskets set off with a numerous band of armed natives, professedly to shoot elephants. As they did not return till nearly sunset we were anxious for their safety. Our people reported that the Marootzee had never intended to hunt, for they had marched in one direction the half of the day, placing and keeping them in the front; and seemed rather to be searching for enemies than for elephants. At one time their conductors pointed to a hill at no great distance, saying that a cattle-post of Makkabba's was there, but they did not propose to them to attack it. They walked at a swift pace about forty miles, often through thick woods. One of our Hottentots was so overcome with heat and fatigue, that he was obliged to be supported for several miles. We could not discover the real object of this expedition, and only conjectured it

to be a kind of bravado, that the other nations hearing of it might be afraid of them.

I lost my way in the town during the day for about half an hour, the lanes were so crooked that they reminded me of the labyrinth at Hampton-court Palace.

Munameets had received a present of an ox from the Regent, for himself and his servants, (about five or six in number.) Though this was only the third day since the ox had been given, he complained that he had nothing to eat. It is almost incredible how great a quantity of food these people can devour.

The Regent had at length summoned, for the following day, a peetso, or general meeting of the captains, to hear our *news*. In this respect they have some resemblance to the ancient Athenians, for they are always taken up inquiring after new things. Few women visited the waggons during the day, either because the men were absent on the pretended hunt, or being a fine day were digging in the fields; indeed our men as they marched along saw great numbers of the natives thus occupied. The Regent returned painted all over with pipe-clay, which gave him an odd appearance. This attention to show

seemed out of character, as he possesses a superior mind; but, perhaps, he was obliged to conform to custom.

Many alligators are said to be in the Marootzee rivers: Before the natives either cross them, or take water from the margin, they are accustomed to throw stones to frighten away these animals. They are of a greenish colour.

The Marootzee greatly abound in cattle. I witnessed their herds returning in the evening to the kraals, or inclosures in the town. For two miles in one direction the road was covered with droves of cattle. The whistling of the men, when driving their cattle, bore so strong a resemblance to the singing of birds, that in a morning, before I quitted my waggon, I could not distinguish the difference between them.

A rain-maker is not esteemed in his own country, he must be brought from a distance, for example, Mateebe sends to Kurreechane for his rain-maker, and Liqueling to a distant nation for his.

The Regent informed me that they obtained matter for inoculation from the Mahalatsela, a nation to the N. E., who wear clothes, ride upon

Campbell del.

Clark sculp.

Mocelway, young King of the Marootzee.

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elephants, and are gods. They give them the matter, but they will not tell how or from whence they obtain it. He thought they must live near a people like ourselves.*

* These people must be the Portuguese.

CHAP. XXII.

PEETSO, OR GENERAL MEETING OF THE CAPTAINS AT KURREECHANE.

MAY 10.

IN the course of my walk, during the morning, I met a party of armed men marching to the outer districts of the town to summon the captains to the peetso, and in one of the streets I passed Moeelway with ten or twelve men, painting each other's bodies with wet pipe-clay of a French grey colour.

About eleven A.M. companies of twenty or thirty men began to arrive in the public inclosure where the waggons stood, marching two and two as regularly as any trained regiment. Most of them were armed with four assagais or spears, and had also battle-axes, and shields made of the hide of an ox. On entering the gate they im-

mediately began to exhibit their war manœuvres in a terrific manner, now advancing, then retreating, and suddenly returning to the attack; sometimes also imitating the stabbing of an enemy. The height of their leaps into the air was surprising. Each company, after performing these evolutions, retired from the square and paraded through the town.

At length the Regent entered at the head of a large party, who, after going through their evolutions, sat down towards the eastern corner of the square, after which the other companies soon entered, and took their stations in regular rows with their faces towards the Regent, who presided on the occasion. The party that came with him sat, like himself, facing the meeting. Between three and four hundred persons might compose the peetso.

The meeting commenced by the whole company joining in singing a song; after which a chief captain rose and commanded silence. He then gave three howls, and, resting upon his assagais, asked if they would hear him? This was followed by a hum expressive of their assent. He then asked if they would give attention to what he said? The sign was repeated.

He began by expressing his suspicions that it

was the Boquain nation who had lately stolen some of their cattle, and insisted that a commando should be sent against them; on saying this, he pointed his assagai to the north, the direction in which the Boquains lived, as if in the act of throwing it towards them. The meeting testified its approbation, according to the custom of the people, by whistling. He spoke favorably of the visit from the strangers.

Moeelway was then called upon to dance before them, that they might have an opportunity of cheering him. He is a fine-looking young man, about six feet high. He wore the red night-cap I had given him, tied round with gilt tinsel lace, which looked extremely well amid so motley a group. The Regent wore, as a breast-plate, a very large lackered bed-nail cover, which I had sent him in the morning, with some other things, in consequence of his sending me a second elephant's tusk. He wore, sometimes before and sometimes behind, one of the handsomest tiger-skins I had seen, and was loaded with beads. As Moeelway was returning to his seat from the dance, he was excessively applauded by all, beating their shields and shaking their assagais, accompanied with as much noise as they could make with their tongues. I should not wonder if Moeelway's popularity excited suspicions in the mind of the Regent, lest by and by he might

wrest the regal power from his hands. At this stage of the business, a person brought forward a large wooden dish with some kind of food, and placed it before the Regent.

Pelangye, the Matchappee captain who travelled with us, rose next, and commenced by giving three howls, pausing about half a minute between each. These Matchappee howls being somewhat different from those of Kurreechane, approaching nearer to yells or shrieks, highly diverted the female spectators, who burst into immoderate fits of laughter. After the howls, three or four of Pelangye's men rushed forth and danced for a few minutes in front of the assembly, one of these, when imitating an attack upon an enemy, fell flat on the ground, which raised a universal roar of laughter. Pelangye then addressed the meeting, first by taking credit to himself for having brought white men to them; he said we were men of peace, and hated theft. On his saying this, the people turned round and looked at us as if they had not seen us before; undoubtedly they had never till now heard of people of that description. It was a heathen who bore this honorable testimony in our favor and in favor of the truth; and they were heathens who indicated by their conduct their approbation: thus demonstrating that they had the outlines of

God's law written on their hearts, and possess excusing and accusing consciences.

As soon as Pelangye had concluded, the leader of the singing began a song, in which the whole assembly joined. Their singing between the speeches may be designed to give time for another speaker to come forward. While they were singing, Munameets our guide rose with his usual gravity, wearing one of my pocket handkerchiefs on his head. He began by giving three barks like a young dog, when four of his men burst forth from the ranks, and danced lustily, some of them being old, they were rather stiff in their movements, which afforded great amusement. After these had danced a few minutes, and exhibited their mode of attacking an enemy, old Munameets, and Pelangye, a man about six feet two or three inches high, stepped out and danced a little, on which Munameets proceeded to his speech.

He said, their rain-maker had been at Lattakoo, and had been kindly treated while there, but he was sorry that Salakootoo his relation, who was sent to protect him part of the way, had treated him ill; on which account the people of Lattakoo had considered the want of rain they had experienced as coming upon them; but when he came

up the country, and found the drought had been general, he saw it was the hand of God, and exhorted them to seek rain from the Son of God, who could give it.

With the approbation of Mateebe he had brought these white men unto them, he now left them to their care, and hoped they would not allow them to starve. They came as friends, and were anxious to establish a friendship with the Marootzee. He assured them the Missionaries had behaved well at Lattakoo, had acted to them as fathers, and loved peace. They had not brought beads, because they were not traders; they came to tell them of the true God, and now that the path from Kurreechane to Lattakoo was opened, he hoped that communications between the two places would be so frequent that the path would never again become invisible.

Moeelway, observing a number of people at the gate looking to the meeting, who perhaps according to their laws had no right to approach so near, rushed towards them with a stick, but they fled with such precipitation that he could not overtake them.

In the time of the intervening singing, Sinosee, two of whose daughters were married to the Regent, rose and gave three shrieks, on which,

many of his people ran from the ranks, and danced, &c. for some time, after which he made a most warlike speech, urging them to go quickly against the nation that had stolen their cattle. I was afraid he would propose that we should accompany them with our muskets.

Another captain said they had no King, (alluding to the government by a Regent,) to protect the cattle. He did not like to see young kings with thick legs and corpulent bodies, they ought to be kept thin by watching and defending the cattle.

A chief from another town, who was very black, and wore a large hairy cap, made a long speech, warmly exhorting them to take vengeance on the Boquains. A blind chief, when exhorting to war, was cheered; on which he remarked, that what they had given was a weak cheer, they must clear their throats, and cheer such things with more force and heart. He laughed while he said this.

Another chief said, they could come to the peetso all well powdered; and they could talk much about commandoes, but it was all show, they did nothing. In his young days the captains were men of far more courage and resolution than they were now.

Liqueling, Regent of the Marootzee Nation

The Regent Liqueling then rose, which caused considerable stir. He remarked, that much had been said about expeditions against those who had stolen their cattle. Though he was not a tall man, yet he considered himself a match for any who had stolen the cattle, and was not afraid of them, but he had his reasons for not attacking them at present. "You come before me," said he, "powdered and dressed, and boast about commandoes, but I believe you are unwilling to go on them; you can talk bravely before the women, but I know you too well to take you against those nations." He added, that he had had various conversations with the strangers, and there was no occasion to fear, and to run from them. They loved peace, he said, and came to make known to them the true God, and his Son, who had come into the world. He then explained the reason why we had no beads, which had caused so much dissatisfaction.

His brother concluded the meeting by a long speech, at one part of which both the Regent and Moeelway, followed by many, ran forward and danced for some time. On returning to their seats, he proceeded in his speech, and the instant he concluded, the whole meeting rose as one man, with tumultuous noise, and departed with such speed, that in one minute the square was cleared. The meeting lasted about four hours.

CHAP. XXIII.

A MESSENGER FROM MAKKABBA—DRESSES AT THE PEETSO—INTERVIEW WITH LIQUELING RESPECTING MISSIONARIES—NAMES OF THE NATIONS AROUND, &c.—LIST OF ARTICLES MANUFACTURED BY THEM—TOBACCO.

AFTER the peetzo was over, a respectable-looking black man, a messenger from Makkabba, was introduced to us; on which Munameets came forward, and told him, that as Makkabba had not sent the beads as a sign of peace to Mateebe, he would not consent to these friends visiting him. The Wanketzen answered, that Makkabba had twice sent a party with the beads, but they had both times returned for fear of the Bushmen. "Well," said Munameets, "if Makkabba send the beads, and Missionaries are going up the country, he should go along with them, and introduce them to Makkabba. The Wanketzen seemed pleased to hear this. I made him a present of two gilt buttons. He had performed

the journey from Melita in one day. He remained in our tent with many others to see us dine, and looked very serious, perhaps having seen poor Cowan and Donovan dining after the same fashion.

Hearing of the favorable manner in which the Regent, and, as I was told, almost all the captains spoke of us at the peetso, put all our men into good spirits. They were singing hymns round the fire the whole evening, while many of the Marootzee were listening, and Moeelway was attempting to imitate them. The people would not consent to our leaving them the succeeding day, alleging that they were only now getting acquainted with us, and should feel so dull when we were gone. The Regent said he was preparing something for us, and that we should have another ox on the morrow, for he could not think of our undertaking a journey without food. After the peetso the women and children ventured freely into the tent, which they would not do before. Confidence in us seemed only to have now begun, and we had no doubt but they would afterwards commend us to the nations around.

One of the Hottentots had some beads, that he exchanged during the day for an elephant's tusk, which beads the Regent had not previously

seen. Receiving information of it, he ordered the man to bring the beads before him, and the Hottentot the tooth, which was instantly done. He inspected both articles, and sharply reproved the man for a breach of the law, in purchasing beads which had not been shown to him. He then gave the man the beads and the Hottentot the tusk. By this transaction he showed himself disposed and able both to claim and to maintain his rights.

There were a great diversity of dresses at the peetso. They all resembled each other, however, in having their bodies painted with pipe-clay from head to foot, and in wearing a kind of white turban, made from the skin of the wild hog, the bristles of which are as white as the whitest horse-hair. Many wore tigers-skins, and several were ornamented with eight or ten coverings resembling fur tippets, hanging from their shoulders, and others wore them depending from the middle of their bodies. There were a great variety of skin cloaks without the hair. Yet, notwithstanding all this finery, few scenes could be conceived more completely savage, almost bordering on the frightful; but the tones of voice and the actions of most of the speakers were oratorical and graceful, and they possessed great fluency of utterance. None seemed to have the smallest timidity, nor were they reluctant to express their

Campbell del.

Clark sculp.

Interior of Sinosee's house, Kurreechane.

London, Pub.d by T. Westley, Stationer's Court, 1822.

minds with freedom. In fact they exhibited a singular compound of barbarism and civilization. The utmost latitude of speech seems to be allowed on such occasions. The women, who stood about twenty yards, distant from the assembly sometimes cheered, by pronouncing the letter *r* in a loud musical tone. An elderly woman very frequently applauded in that way, while the Regent was speaking; I concluded she was his mother or sister.

11th. At break of day, the waggons were surrounded by people who were much more open and free; few of the children, however, had yet overcome their antipathy to our appearance, for, if they met me suddenly in a lane, they fled to the nearest hiding-place.

We went again to Sinosee's district, on a visit to his son. A crowd of people surrounded us the whole time we were there. He treated us, as his father had done, with their liquor resembling beer, but so thick and new that I could do little more than taste it. On walking round his house I was amused to find two of our Hottentots busy in pulling off some copper rings from the arm of the captain, which they had bargained for. He had a respectable appearance, though painted red from head to foot. There must have been at least forty rings on the arm at which the Hot-

tentots were pulling; he had also about thirty ear-rings hanging to his ears, made of a metal which much resembled gold, obtained, as I understood, from countries to the north of Kurreechane. He wore also beads, and what appeared to be silver rings, round his legs, obtained from the same quarter.

After dinner we had a meeting with Liqueling, in the presence of Moeelway, Munameets, and others, fully to ascertain his sentiments respecting Missionaries residing at Kurreechane, and of their enjoying his countenance and protection, now that he had heard the sentiments of his chief men.

He said that ever since he had received a message from the Missionaries at Lattakoo, by the rain-maker, with the promise of a visit, he had been desirous of their coming, and he hoped we should diligently seek among the white men for some who would consent to live among them.

The Regent's brother then said, they were so happy at our visit, that, were we not so heavy, they would throw us up into the air, and not let us touch the ground again.

We informed Liqueling of our intention to depart on the morrow. He said he permitted us

to depart from Kurreechane while we had flesh to last us till we should come to a place where there was plenty of game. He thus touched upon the very reason we had for departing the next day, *viz.* while part of the ox he gave us remained, for, had this been consumed, we could not have departed for want of food, the game being very uncertain.

The Wanketzen from Makkabba, called in the morning for the present I had promised to send his master. I sent by him a red handkerchief, a looking-glass, scissars, a knife, ear-rings, a snuff-box full of snuff, and various other articles, and hoped the present would make a favorable impression. He appeared to have felt anxious about our visit to the Marootzee, as there had been three different parties there, sent by him during our stay, each party returning with two days news.

The Regent favored me with the names of upwards of twenty nations around him. Many of the towns, he said, were as large and populous as Kurreechane. He began by naming the Wanketzens to the westward.

North of Kurreechane, The Moquana, Bamangwatoo.

To N. E., The Makallaka.

To E., Bapalangye, Massoona.

To E. by E., Bahatja.

To S.E., Bassetja, Booropolongs, Maribana, Babooklola, Bamoohopa, Bapoohene.

To S.S.E., Bapo, Bammatow, Baliciana, Bahoba, Bapeeree, Buklokla, Moolehe, Moohoobeloo, Moomanyanna, Mohawpee, Bammaleetee, Peeree.

Liqueling presented to Munameets a large elephant's tusk, and a bag of copper beads, which might contain about two pints; he likewise sent a present of a similar bag of beads to Mateebe. Thus the connection between the Marootzee and the Matchappees will probably become closer than ever. Munameets was in high spirits in consequence of this.

Moeelway said in the tent, that had he plenty of beads, he should cover his whole body with them, and wrap them round his throat till they touched his chin. Though a fine-looking young man, he often in the tent assumed the simplicity of a child, but in his public conduct I observed nothing of the kind.

The congregation in the evening was more numerous than usual. I addressed them on the redemption of the soul being precious. The people, when speaking of us among themselves, call us Captains of News, having told them so many things which they did not before know.

They have a public inclosure appropriated for the slaughtering of cattle, a convenience which I did not hear of at any other town.

This day, in which we finally settled with the Regent about Missionaries coming to the Marootzee nation, (we recollected in the evening,) was the day of the Annual Meeting of the Missionary Society at home.

Liqueling expressed a strong desire to have one of our pewter plates, [or covers,] a spoon, and a fork. He urged his request, by saying, that people from other nations would not believe him, when he should tell them he had received a visit from white men; but if they saw him eating out of such a dish, they would then believe him.

Some nations beyond Kurreechane are reported to be very kind to strangers, considering themselves under an obligation to support them as long as they remain in their territories. Perhaps, however, they might act differently to white strangers, whom they saw possessing many things which they coveted.

The Regent said, if you come again, bring food with you, for you see how hungy we are. He meant beads, on which their whole souls, and all their affections are placed.

They have a custom of forming what are called, at Lattakoo, Marts; that is, a particular connection with a person belonging to another nation, so that they reside at each other's houses, when visiting the place, and make mutual presents, &c. Their method of forming this connection at Kurreechane is by taking each other by the nose, *e.g.* When we were walking across the public place, an old captain asked Mr. R. if he would take him by the nose, which was tantamount to asking if he would consent to be his mart.

A man, said to be Makkabba's principal messenger, who, though very black, had a most respectable appearance, arrived early in the morning with an invitation to visit his master. We consulted Munameets and Liqueling at the gate. The former said we might go, but he would by no means accompany us. The latter said, if we went, we ought to prepare for going on a commando with him, as that was his design in inviting us.

We concluded that his object in sending for us, must either have been to obtain beads, or to take us with him on a predatory expedition. Of the first we had none, to the latter we were indisposed, wherefore we informed the messenger, that we left Lattakoo with the intention of visiting the Marootzee, and could not alter our plan at present,

but when Missionaries should come and settle among the Tammahas, Mashows, and Marootzees, we had no doubt but they would visit him also. We gave him presents, after which he went away, but he rather appeared dissatisfied.*

A great concourse of people surrounded the waggons from break of day. At nine A. M., every thing being ready, we departed, followed by many persons. The Regent and Moeelway walked with us to the foot of the hill, on which the town stood, when they took leave and returned home.

The Marootzee are confidently reported by other nations to smelt copper; they profess the same themselves, and they abound in copper articles more than the other nations. They asserted also that copper furnaces were behind the houses of some of their captains, but we never could obtain a sight of them. They did not flatly refuse, but put it off from time to time. Perhaps they acted thus on the principle of the Bir-

* I observed five cuts across his left side, a proof he had killed five men. How many were on his right side could not be seen, being hid by his cloak. These scars are made for the same purpose that stars are worn on the breasts of European conquerors. They are marks of distinction, which reflect honor upon them among their countrymen, though the sight of the scars shocks the feelings of Europeans.

mingham and Sheffield manufacturers, being jealous lest others should obtain a knowledge of the art.

Moeelway married one of his father's widows, who is a clever, good-looking woman, about ten or twelve years older than himself.

The following articles of trade are manufactured at Kurreechane :

Of *Iron*.—Pick-axes, adzes, battle-axes, knives, assagais, razors, awls, drill-bores, or bits, smith-tongs, hammers, rings, beads.

Of *Ivory*.—Knife-handles, whistles, arm and leg rings.

Of *Copper*.—Neck, arm, leg and ear rings, beads.

Of *Rushes*.—Baskets, bonnets.

Of *Leather*.—Cloaks, caps, sandals, shields.

Of *Wood*.—Various kinds of dishes, spoons.

Of *Clay, &c.*—Various sizes and patterns of pots, jars, goblets.

Of *Stone*.—Pipes.

They grow much tobacco, both for their own consumption and as an article of trade. In preparing it they boil the leaves, which greatly reduces its strength, and renders it insipid to those accustomed to tobacco otherwise prepared, yet

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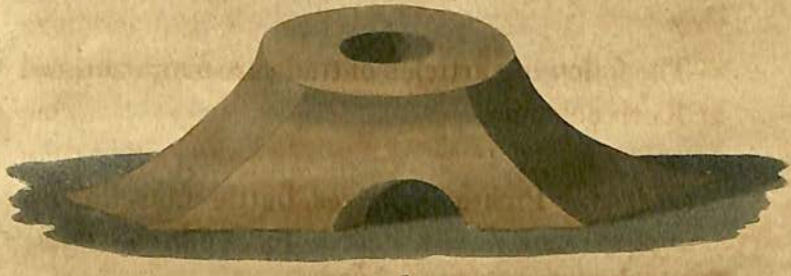

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1. House at Kurreechane to protect Children during the Night from Lions.
2. Tammaha House at Meribohwhey.
3. Furnace for Smelting at Kurreechane.
4 & 5. Pottery for containing Milk made at Kurreechane.
6. A Mashow Razor made of Steel.

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such is the power of habit that they preferred it greatly to our's, though much stronger.

They have iron, found to be equal to any steel. A cutler at Kurreechane would be able to support the mission almost without any expense to the Society, if a disinterested man. Every knife he manufactured, though without being made to shut, would be worth a sheep, and many of these he could make in a day. He would instantly find customers among the inhabitants of the town, and those from other nations. A rough-made axe is worth an ox.

It was impossible to number the houses in Kurreechane, but probably the population may amount to sixteen thousand, it being at least four times the size of New Lattakoo.

CHAP. XXIV.

RETURN FROM KURREECHANE TO MASHOW.

THE day of our departure from Kurreechane was delightful, though it was winter. We were advised to cross the mountains by a different route from that by which we came. It was about six miles more to the westward, and though not so full of fine scenery, was much better for the waggons. At four P. M. we halted by the side of the river, which we had passed the day before our arrival at Kurreechane.

About sunset a large male rhinoceros was observed by one of the Hottentots approaching the water to drink. After drinking he came towards the very bush in which the Hottentot was concealed; this allowed him to take a good aim, and he shot the animal through the heart. The rhinoceros ran under a tree, and, after standing a little

time, fell down and expired. The carcase was left to be cut up in the morning, but the intelligence gave general satisfaction to all the people who followed us.

13th. In the morning I went to the place where the carcase of the rhinoceros lay, and reached it about half past eight. The oxen grazed around during the process of cutting up the animal. Much blood was lying about, and a quacha that had been wounded was found dead near it. Though a male rhinoceros it was not so large as they generally are. It measured in length ten feet and a half, the circumference of the body was twelve feet, the eyes were placed about fourteen inches before the ears. At eleven A. M. the carcase being cut up and fastened on the backs of oxen, we went forward to get over a second row of hills. Thunder and rain came on while we were ascending the pass, and increased as we approached the summit; the heavy fall of rain obliged us twice to halt, but the ground being rocky did not become slippery, else our oxen could not have proceeded. At four P. M. we entered upon our former track, and halted near Philip Fountain. The rain fell in torrents, and the thunder rolled from one end of the heavens to the other. Happily there was an old Ma-rootzee cattle-place, and a few low huts left standing, which afforded some shelter. A rhinoceros

was wounded not far from the waggons, but got off.

It was as dark, cold and gloomy as any winter night in Britain, and torrents of rain continued to fall till about nine P. M. when the clouds began to break and the stars to appear. Our Matchappees and Mashows, though they had plenty of flesh, were very dull, not a whisper was to be heard among them. No kind of weather is more depressing to this people than rain. The sight of them excited pity; they reminded me of the appearance of the poultry in England during rain.

Pelangye having rather recommended our going to Makkabba, in consequence of his invitation, had been teazed by Munameets and others, as a friend of what they called the *rogue* Makkabba. Perceiving that his conduct affected his political character as a captain of the Matchappees, he had been trying to regain it ever since, by telling us, in the hearing of the others, that Makkabba was a great rogue, and every thing that was bad. I believe his only reason for wishing us to comply with Makkabba's invitation was his expectation that he would give us an ox to kill, and he should have a share of it. Though the journey should have cost *us* our lives, nevertheless I believe he would have enjoyed the flesh, and not have regretted bringing us there, espe-

cially if the Hottentots had survived to shoot game on the way home.

Two of the Matchappees, not having tobacco-pipes, adopted a curious contrivance for smoking. They dug a hole in the ground the shape of a basin, in which they formed, with their fingers, a round passage, down one side and up the other, in the shape of an inverted bow, this they arched over with clay, and filled up the whole with earth, leaving open the two ends of the passage; then placing their tobacco, [or rather wild hemp] with a lighted cinder at one end, and putting their mouths close to the other, they sucked out the smoke. Necessity is the mother of invention in all lands.

14th. The rain having subsided, and the morning pleasant, we went forward at nine A. M. Therm. at noon 56. A flock of several hundred quachas,* travelling towards the south, passed on our left, with their leader about a hundred yards a-head of them, whom they implicitly followed. Those who hunt the quacha generally endeavor first to kill their leader, which puts all the rest into such confusion that they know not what course to pursue. A Marootzee from Kurree-

* Or wild asses, with striped skins like the zebra.

chane, who joined us, said he passed as many in the morning, travelling in the same direction. They thus migrate every winter, from the high lands in the north to the neighbourhood of the Malalareen, where the land is lower and the winter milder.

We met a party of poor people from Mashow, both men and women, with four pack-oxen. They were travelling to the nations in the north, seeking for employment in thrashing out their corn. They travelled in the track of our waggons, when going up the country, which would in time become a beaten path, and save much inconvenience to succeeding travellers. We passed two rhinoceroses, feeding on the side of a low hill to the right, the same probably we had seen in that place when going up. The one was a huge animal, the other considerably smaller. Some of our people approached very near to them with their muskets, but the animals retired. Though the rhinoceros be one of the most ferocious of animals, it possesses some fear of man. There is a brown bird, about the size of a thrush, called the rhinoceros' bird, from its perching upon those animals and picking off the bush-lice which fix on him, and from which he has no means to extricate himself. This little creature performs the same kind service to the elephant.

At three P.M. we reached the banks of the Moloppo, where we intended halting until Monday. All were soon employed in felling young trees for making inclosures round the fires to protect themselves from the cold night-winds. In little more than an hour the place assumed the appearance of a village, from the temporary huts as well as the inclosures they had erected, and from the number of fires they had kindled. The Hottentots having caught the spirit of the Matchappees, also erected fences around them to increase their comfort, a custom unknown to their nation, and never before done by those who journeyed with me. A Hottentot would creep under a bush to sleep in a cold night, but to cut down bushes to render himself comfortable either never occured to his mind, or else was an effort which he had not sufficient resolution to make, rather preferring to endure cold or wet the whole night.

15th. Being the Sabbath we rested and had different meetings with the people for worship. Having gone down to the river to drink of its pure water, a lion shortly afterwards occupied the same ground I had left.

16th. Pelangye, Munameets and Maketzee came for the first time into the tent, to ask a few questions, in order to obtain information, but the Bootshuana interpreter being out of the way,

we could only understand a few of their inquiries. They asked what my name was, as they had forgotten it, being accustomed always to call me Moonaree, a corruption of the Dutch word Mynheer. They could not repeat my name in any other way than *Camelo*. Having no word in their language ending in *l*, they could not pronounce it without the addition of another letter. All of them attempted it several times, but each added either *o* or *u*. We mentioned to them Mr. Philip's name, which they pronounced *Silp*, having no sound of the *f* in their language. They then inquired if the King of England kept cattle, if there was much game in England, and plenty of rhinoceroses, elephants, cameleopards, quachas, knoos, &c. They were surprised to hear there were none of these, and that the only animals hunted were hares and foxes. It must have appeared inconceivable to them, how the inhabitants could subsist in such a land, for huge animals, in their estimation, form the glory of a country.

Yesterday, in the morning, Munameets told us there would be a new moon that day, and we saw it immediately after sunset, but how he knew it we could not learn from him.

It is said that all the nations known in South Africa, when travelling, perform much longer

stages in a day on their returning than when going from home, a good criterion for judging of the state of their feelings.

Munameets inquired if beads came out of the Great Water? If many kept slaves? If the king of England's town was as large as Kurreechane? If the person who ruled at the fair, where Jan Hendric and Malalla went for clothes and beads, was the king of England? meaning either Mr. Stockingstrome or Mr. Baird (the landdrost and deputy landdrost). If the people of England wore skin cloaks?

Being awake part of the night, I heard wolves and jackals all around, but our dogs had got so accustomed to them that they did not bark. We left the banks of the Moloppo at seven, and at eleven A. M. halted near the Musaree River, where our people wounded a rhinoceros, which was pursued and stabbed by the Matchappees. This greatly increased their stock of provisions, and caused a merry day. We departed again at five, and halted at seven P. M.

17th. We saved two legs of the rhinoceros that had been killed the preceding day, to present to the King of Mashow and his principal chiefs. Maketzee complained, in the evening, that, in consequence of our doing so, he had hardly got any

flesh; but this morning, a little after sunrise, some of his servants passed, so loaded with its flesh, that they were bending under the weight. Maketzee did not expect we should have seen this. They had staid behind, and meant to have passed us with it to his wife before daylight. He was evidently ashamed at the discovery.

We departed at eleven A. M., and travelled among long grass, where there is seldom small game, because in such situations they cannot readily see the approach of their enemies. Three lions were seen near the waggons. Therm. 60. At four P. M. we halted at the same place we had done the evening after leaving Mashow, where we had so much rain. The spot on which our waggons had stood appeared like a quagmire newly dried up.

18th. The Matchappees, on taking up the skins on which they had slept during the night, found a snake, which they instantly killed. Several of our followers, with their pack-oxen loaded with rhinoceros' flesh, went forward, before us during the night, towards Mashow, as it is not customary to carry provisions into the towns in the day-time, because the applications for a share of them would be far too numerous to be complied with. For the same reason, they seldom take a meal till it is dark, so that a stranger coming

among them would almost suppose that they lived without eating.

Conversing in the tent with Munameets, Pelangye, Maketzee, &c. about Makkabba, the king of the Wanketzens, they mentioned, as a wonderful trait in his character, that he never slept in the day-time. When I told them that the people in my country did not sleep in the day-time either, they laughed, and said they had observed me several times a-day, at Kurreechane, go to my waggon, as they supposed to sleep. When I retired from the bustle to write in my journal, I was obliged to make every thing as close as possible, to prevent molestation from the spectators, who constantly beset the waggons; and probably it was owing to this mistake, which generally prevailed, that I enjoyed so much quiet when I withdrew to the waggon.

At seven we went forward, and soon travelled among the trees which we had found so completely stript of their leaves by a hail-storm. Though it was winter, they were again sprouting, which considerably removed the gloomy appearance they made when we were going up the country. The young grass was also shooting up, which gave the country the appearance of spring. On viewing this scene, Cornelius, my Hottentot driver, told me that once, on the confines of

Caffreland, he had seen a shower of hail-stones, many of which were larger than a pigeon's egg. These not only injured the trees, but killed many of the ostriches, which were found dead after the shower had passed over.

About ten A. M. we passed two villages belonging to the Bootshuana Bushmen; at the last of them we halted for a short time. There were about seventy huts, but only nine women and a few children at home, all of whom, except three women, concealed themselves at first. These stood leaning with their backs against a hut, silently viewing us. They were complete exhibitions of starvation, and seemed to be under considerable apprehensions for their safety. One of our people asked if he might bring them a little rhinoceros' flesh; we immediately dispatched him for some to the waggons. On cutting off two or three pounds to each of the three women, I never witnessed so sudden a change from the lowest depth of depression and agitation to the most extravagant joy. A criminal receiving a pardon under the gallows could not have expressed his delight in a more animated manner. The sound which they made immediately brought the others from their concealment, who rushed towards us and begged some flesh also. We gave to each a piece of flesh and a little tobacco. They danced for a few minutes, and then proceeded to light

their fires, in order to cook the flesh they had so unexpectedly received. Their black fingers appeared as hard as bones, and were probably rendered so by digging roots out of the ground for food. Their men had been absent on a hunt for three weeks, and of course the situation of these poor females must have been very distressing.

It is very probable that a Missionary sent to this scattered people would be able to collect them together, form them into a nation, and teach them to cultivate a portion of those millions of rich acres by which they are surrounded; a deed which would deserve the thanks of the whole human race. The Tammahas were once in the same state; but by some means or other, which I could not learn, they were collected into a nation, and now their land abounds both in corn and cattle. These Bootshuana Bushmen must be very numerous, from the numbers I fell in with where there was no beaten track, and because from hence it may be inferred that, in whatever direction we had chosen to travel, we should have found an equal portion of their villages. They speak the same language with the surrounding nations, by whom they are despised merely on account of their poverty. Having been so long dispersed, and living in a straggling way, they must be destitute of those

national prejudices against the Gospel, arising from bigotted customs, and sanctioned by the approbation or compliance of their forefathers. They would probably consider it as a favor if a Missionary were appointed to reside among them. "Unto the poor," it is said in the Scriptures, "the Gospel was of old preached;" unto a poorer race of men than these, in every sense of the word, it never was preached. Like most of the Bushmen to the south, they literally possess nothing. But the man who could cheerfully submit to live among them, however beautiful their country, must have this qnalification---"The joyful hope of a blessed immortality," which makes a man happy anywhere.

About a mile and a half beyond the village we came to a pool of water, which would, at least, afford drink to our oxen, where we halted. While at breakfast a Mashow man who had travelled with us to Kurreechane, but had remained behind, passed in a violent hurry with some pack-oxen.

From his account it appeared that the Boquain nation were on their way to attack Kurreechane at the time we left it. On the plain to the eastward of the town they were arrested in their march by the same rain we had experienced the day after our departure from the city. During

this halt they were discovered by Kassanna, king of Doughooboone, whom we saw at Kurreechane, on his way back to it, and who is united in a league of friendship with the Marootzee. On making the discovery, he immediately hastened to the Marootzee cattle-posts, and spread the alarm, and then proceeded to Kurreechane, where he gave information of the approaching enemy. On which all was alarm, bustle, and confusion. In the mean time the Mashow very prudently loaded his pack-oxen and fled. Such was his speed, that he had travelled at the rate of fifty miles a-day, and so great the dread which he felt of the Boquain nation, that he would not even halt and proceed to Mashow with us, but after telling his story, went forward as fast as he could.

These Boquains, in consequence of their having possessed much cattle, have been so often attacked by the covetous nations around, that they must have become a warlike people, and may in their turn be a scourge to others.

All the interior nations are so dependent on their cattle for subsistence, that to deprive them of either the whole or a part must make them almost desperate, and render them formidable enemies. It is scarcely necessary to observe,

that they never trouble their heads about the morality of things.

We departed at noon, (Therm. 68,) and, on approaching Mashow, were surprised to find none of the corn cut down, as the Marootzee had begun their harvest before our arrival at Kurrechane, this perhaps might be owing to some difference in the soil and climate, or to a greater quantity of rain having fallen towards the end of the season in the Mashow than in the Marootzee country.

CHAP. XXV.

RECEPTION FROM THE KING AND HIS PEOPLE—DISCOVERY OF A PECULIAR SPECIES OF RHINOCEROS—CONVERSATION WITH THE KING ABOUT RECEIVING A MISSIONARY—ROBBERY BY THE WANKETZEN AMBASSADORS.

WE entered Mashow at five P. M. The Hottentot Jager, having remained behind with some of the natives to search for game, arrived a little after us, with the pleasing intelligence that he had shot two rhinoceroses and wounded two. Kossie the king and several of his chief captains gave us a friendly reception, as did many of the inhabitants, who soon encircled our waggons. The first inquiry of many of them was, whether the Marootzee had given us any oxen for our support while at Kurreechane? When Kossie was in the tent in the evening, Pelangye told him that Makkabba had sent us an invitation to visit him, but that we had not gone: on which he turned

to us and said, it was well that we did not go. Several of the people brought us milk, others a little corn, and Munameet's people some rich honey-comb which they had found in the field. The King was present at the evening worship.

19th. A Mashow rain-maker had just returned from the Wanketzen country, where he had been for some time. While there he saw two expeditions go out against some neighbouring nations, in both of which they were successful in capturing cattle. On the first they killed nine men, and on the last three. Two messengers had also arrived to invite Kossie to join Makkabba on a new expedition, which he declined.

During our absence from Mashow two rhinoceroses came into the town during the night, when the inhabitants assembled and killed them both. The rhinoceroses, shot by Jager, on the preceding day, having been cut up, were brought, the one in a waggon, the other on pack-oxen. We divided one among Kossie, Munameets, and Pelangye. They brought also the head of one of them, which was different from all the others that had been killed. The common African rhinoceros has a crooked horn resembling a cock's spur, which rises about nine or ten inches above the nose and inclines backward; immediately behind this is a short thick horn; but the head they brought had

Head of a Unicorn, killed near the City of Mashow.

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a straight horn projecting three feet from the forehead, about ten inches above the tip of the nose. The projection of this great horn very much resembles that of the fanciful unicorn in the British arms. It has a small thick horny substance, eight inches long, immediately behind it, which can hardly be observed on the animal at the distance of a hundred yards, and seems to be designed for keeping fast that which is penetrated by the long horn; so that this species of rhinoceros must appear really like a unicorn when running in the field. The head resembled in size a nine-gallon cask, and measured three feet from the mouth to the ear, and being much larger than that of the one with the crooked horn, and which measured eleven feet in length, the animal itself must have been still larger and more formidable. From its weight, and the position of the horn, it appears capable of overcoming any creature hitherto known. Hardly any of the natives took the smallest notice of the head, but treated it as a thing familiar to them. As the entire horn is perfectly solid, the natives, I afterwards heard, make from one horn four handles for their battle-axes. Our people wounded another, which they reported to be much larger*. Two redboks were also shot.

* The head being so weighty; and the distance to the Cape so great, it appeared necessary to cut off the under jaw and

Therm. at nine A. M. in the waggon - 44.
Do. at noon in - do. - - 74.

20th. There was a poor Mashow lad, about fourteen years of age, who, from want of food, appeared like a skeleton, to whom the Hottentots had now and then given something to eat; his father came and offered to sell him for a little flesh. Pelangye, at the same time, offered to sell me his daughter Tattenyanne for some rhinoceros' flesh, though from his treatment of the girl I could perceive no dislike he had to her, but his love of eating appeared far to exceed his affection for any other object.

After worship in the evening we had a meeting with the King and his brother, in the presence of Munameets, Pelangye, &c. and mentioned our intention of leaving Mashow on the morrow. We wished to know whether he and his people, after having had time to reflect and consult

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leave it behind; (the Mashow who cut off the flesh from it had ten cuts on his back, which were marks for ten men he had killed in his life time.) The animal is considered by naturalists, since the arrival of the skull in London, to be the unicorn of the ancients, and the same as that which is described in the xxxixth chapter of the book of Job. The part of the head brought to London, may be seen at the Missionary Museum; and, for such as may not have the opportunity of seeing the head itself, the annexed drawing of it has been made.

together, were of the same mind about receiving amongst them teachers of the word of God? He answered that all the chief captains were present when we had made the proposal, and had all approved of it, and they continued of the same opinion---that their oldest captain, whose advice they generally took, still favored it---that Mateebe, with whom they were intimately connected, had the word of God, and they wished to have it also; he hoped it would put an end to commandoes, which he did not like. I reminded him that Missionaries must not be expected to go on commandoes, because contrary to their principles and instructions. To which he gave his consent, and expressed a hope that we should have a safe and pleasant journey to Lattakoo.

One of the Hottentots shot a redbok during the day; the two Wanketzen ambassadors were with him at the time, they pursued the animal till it fell, cut it up, and kept the whole carcase, giving to the Hottentot only the skin and the two horns. On his resisting the robbery they threatened to stab him with their assagais. Kossie told us he had heard of the circumstance, and had deputed a person to examine into their conduct. He had sent for our Hottentot to hear his account, but made nothing of it. Munameets advised us to hold an assagai before them, and threaten to kill them if they did not deliver back the flesh

they had taken, which we would not consent to. Perhaps from the scarcity of provisions in the country they had tasted nothing for several days. Kossie and Munameets remarked, that probably we did not believe what they had frequently told us of Makkabba, but that now we felt it, for his people were like himself. Kossie remarked, that the very man, who had been sent to invite us to visit him, brought an invitation to himself to engage in a commando, and he believed it was for the same reason, *viz.* to accompany him on his intended expedition. He also informed us that, some time before, ten nations had combined together to crush Makkabba, but they could make no impression upon him. He likewise remarked that the Wanketzens did not paint their bodies like the other nations, but were accustomed to wash themselves.

We intended to have visited the city of Yattabba where Sibinell resides, which lies about four or five days' journey to the eastward of Mashow; but finding how much the Marootzee had been disappointed at our bringing so few beads to them, we knew the disappointment would be greater at Yattabba when we brought none, and Munameet's determination not to accompany us, made us judge it better to defer visiting them at that time.

The Wanketzens, Marootzees, Mashows, Yattabbas, and Boquains, though they speak a dialect of the Bootshuana language, are not called Bootshuanas, but Barroolongs.

CHAP. XXVI.

LIVES OF SOME OF THE INHABITANTS OF MASHOW.

BEFORE we quit Mashow it may be proper to insert the following history of some of its inhabitants. The information thus obtained from their own lips, will not, it is presumed, prove uninteresting.

ACCOUNT OF HOONSEY,

A Mashow Captain, who acted as our Guide from Mashow to Kurreechane.

HE was born at Seekaholey, about twelve miles to the N. E. of the city of Mashow; his father's name was Shoopee, his mother's Massinyee. His father died of the measles; his mother still lives at Mashow, and is sister to Munameets.

When he was a young man the Mashows had

many contentions among themselves, being divided into three parties, and each having a particular head or leader. These three parties completely separated from each other. One joined the Matchappees; a second lived independent, but under the protection of the late Makrakka; and the third remained in the Mashow country.

The party that joined the Matchappees prevailed on Mallayabang their king, the father of Mateebe, to go on an expedition against the others, on which occasion many of the Mashows were slain. Mallayabang having ordered his followers that none of the Mashow captains should be put to death, if they fell into their hands, his father's life was saved, but not till after two arrows had pierced his body. These being extracted he recovered.

Hoonsey, having also engaged in an expedition against one of the other parties, would have been killed during the battle, in consequence of a sore leg which he had at the time, had not some of his own people rushed forward and protected him. Afterwards he went on a commando against the Sillootarn, a people living on the banks of the river Liqua, (or Yellow River,) in which they killed their King Sillootarn, and captured many of their cattle. In another expedition he accompanied the Moquains against the

Peerees, (or Wolves,) in which they slew many Peerees, and drove away their cattle; he slew one with his own hand.

The Mooramussannas once made an incursion into the Mashow country, and carried off some cattle. A short time afterwards, many of the Mashows, when hunting a jackal,* accidentally fell in with a numerous party of the Mooramussannas, who were also hunting, when the Mashows attacked them, captured their pack-oxen, and killed many of the people; Hoonsey killed one.

The fifth commando in which he engaged was with the Matchappees against the Hohaws, from whom they captured many cattle. Not long after this the Mashows had a civil war; in one of the combats he killed a Mashow man. When these contentions subsided they united together and went against the Makobey nation to obtain cattle. They attacked their cattle-posts, but the Makobeys came out, fought desperately, and preserved their cattle. At that time he pierced a man with an assagai, but he did not ascertain whether the blow proved fatal. He himself received a severe wound on the loins with a stone. They afterwards attacked their principal

* The jackal is hunted principally for its skin, of which their finest cloaks are made.

town, but were equally unsuccessful, being beaten off from thence with loss; however, at that time Hoonsey killed three men, and consequently reaped much honor. Afterwards Sateebe, a neighbouring king, invited the Mashows to join him in an attack against the same town, which they did; but the inhabitants sallied out and defeated them. In this contest Matchakoo, uncle to Kossie the present King of the Mashows, was killed. Hoonsey said that that was the last commando he had been engaged in.

After I had committed to writing an account of his first commando, I asked if he had been in any other? Laughing, he said he had been on commandoes all his life.

Having finished the narrative of his life, I asked him where the Mashows thought men came from at first? He assured me that there was a hole in a mountain in the Marootzee country, to which we were travelling, from whence all men came, and travellers might still see the footmarks of men who had come from it; they can also see near it the traces of all kinds of animals who had come out of the same hole. There are likewise the footmarks of one that went back to the hole, and these are God's footmarks.

I asked him why the Mashows circumcised

their young people? He said we should not ask that question, for they did not like to tell. I supposed that Munameets had desired him to give that answer.

LIFE OF MOROKEY,

A Mashow Rain-maker, who travelled with us from Mashow to Lattakoo.

MOROKEY, uncle to Pelangye, the Matchappee captain, of Old Lattakoo, was born at the river Masseree, when the city of Mashow stood there, and he continued to reside there till he became a man. Commandoes, or plundering expeditions, being the greatest events which happen in the interior countries of Africa, they are generally the first things noticed in the life of a South African; of course, in relating his life, he began by telling us that the first commando in which he had been engaged was against the Marootzee nation, and the only memorable circumstance that he could recollect was, that, on that commando, he had the honor of killing a man. The second commando in which he was engaged was against the Mooroomassanye nation, when the same memorable event took place---he again killed a man, and consequently obtained the honor of an ad-

ditional scar upon his thigh. His third expedition was against the Wanketzens, when he reaped the same laurels by killing a man. The fourth important crisis of his life was, during the prevalence of civil broils among his own nation, when he had the honor, as he thought, of killing a Mashow, his own countryman. Those broils arose from a quarrel between two Mashow captains, in consequence of which the people arranged themselves under the leaders whose cause they felt disposed to support.

The following are the Ceremonies used to obtain Rain.---Morokey said he became a rain-maker by praying to God and burning different things in the fire. To procure rain, an ox is killed, the fat of it is chopped and mixed with different kinds of wood and leaves of trees; and all these are then burned. He did not himself invent these methods, but obtained his information from old men, and had likewise, he said, information from God. He confessed that he was not always successful in bringing rain to a country, on which account the people blamed him for keeping it back, but they accused him unjustly: I inquired of him why his countrymen, the Mashows, had received so little rain during the last season. With great gravity he gave this reason:---"There was a Mashow man whose wife died, and unhappily he married another

before the corn was ripe, which caused a dry season, and the corn was burnt up." I inquired if he believed that the conduct of this man affected all the countries around, so that rain was as scarce with them as with the Mashows? He said, "No, it is with that as it is with killing game, sometimes you have success, and sometimes not; sometimes cattle bear, and sometimes not; God does all things as he pleases. Though you tell the people this they will not believe you, but will command you to work and make rain; the people," said Morokey, "would be ruined if I were not to do it. When a man is sick you give him medicine; it is God who cures him, but the medicine is the means; so the killing of a beast in the morning is the means, and you get rain in the evening."

With respect to the origin of mankind, the old men had given him no information; but there is a great hole in the Marootzee country out of which men first came, and their footmarks are still to be seen there. One man came out of it long ago, but he went back, and is there yet. Morokey never saw the hole himself, but his uncle, who is dead, had seen it, and saw the footmarks very plain. The cattle also came from the same hole.

Matoome was the first man, and had a younger brother of the same name, and a sister whose

name was Matoomyan. She was the first who came out from the hole, and had orders respecting the cattle, and was appointed to superintend them; but her brother Matoome came out, and without leave went and led the cattle round the end of a mountain, which so enraged his sister, who possessed medicine for the preservation of life and health, that she returned to the hole, carrying with her the precious medicine; in consequence of which diseases and death came into the world, and prevail in it to this day.

I inquired of him how they treated their sick; he said, that when a person is very ill, they are accustomed to kill an animal, and to dig up some roots, with which they prepare a medicine, and give it him. To cure a head-ache, they burn a certain kind of wood, and take the ashes as snuff. When the small-pox comes among them, they select the person who seems to have the most favorable kind, and from him they take the matter and inoculate other people. The disease is thereby rendered more lenient.

The Mashows obtained the knowledge of inoculation from the Wanketzens, who got it from the Mootchuaseelay; these received it from the Seketay, and the Seketay obtained it from the Mahhalatseelay. The Seketay is the only nation that trades with the Mahhalatseelay. They commence

their journey to that country after the corn is sown, and do not return till the next seed-time. They bring from thence medical preparations for obtaining rain, but when they intend to punish a nation they bring medicine calculated, as they suppose, to produce drought. When they enter the Mahhalatseelay country, the inhabitants inquire where they are going; should they say they are come to visit their country, they boil corn and place it before them for food. When the strangers proceed on their journey, they inform them, that so long as they travel in their country they shall be furnished with food. It is reported, that their king neither gets old, nor dies; and Morokey seemed to believe it. The people ride upon elephants; and Morokey added, they climb up their houses as a person would ascend a cliff, [which may refer to stairs.] Every thing, he said, might be purchased in that country.

He has been in the Matchacha country, and went once to a people called the Mahhapee Appalla, on purpose to obtain the knowledge of rain-making, for which he paid them thirty oxen and cows, ten sheep, ten goats, ten wild-beast-skin carosses, ten blasbok carosses, ten strings of beads, and a large quantity of unstrung beads. He never heard of the sea, but he had been at the Yellow River, which he called the Liqua or Leequa.

Morokey said he had never once thought what the sun was, nor where it went at night; but he remembered, when he was a boy, the sun getting so dark in the daytime that the stars appeared, and also the moon becoming very dark. He had heard that God kills men, but did not know of their going any where after they were dead. He now seriously inquired of us what he should daub himself with in order to become rich? In answer, we asked him if he really expected to be rich now that he was an old man. He said he was not an old man, he was but a youth, at any rate there was no harm in his getting rich, he could leave it to his children---did we ever see old men taking such a journey as he was now engaged in, travelling from Mashow to Lattakoo, or had we seen old men hunt like him---he could run for some distance as fast as his son, but after that his son got before him. These arguments were used to persuade us that he was still young, but the next question proved, that he both believed and felt that he was growing old, for he gravely asked if we could inoculate him with any thing that would make him young again.

When inquiring respecting the fate of Cowan, Donovan, &c. he said he had never heard of white men coming to their countries before.

LIFE OF MAKETZEE,

Grandson of Makrakka, late King of the Myabo, or Tauwe tribe.

MAKETZEE was the son of Mahotowey, and grandson of Makrakka. His father died near the Sielahory River. After the death of his grandfather, the Matchappees attacked his people, which made them fly for protection to Makkabba, king of the Wanketzens, whom they soon afterwards left in consequence of his cruelties and murders. Some years ago Makkabba's son rebelled against him, when, according to Maketzee, Makkabba went to an ant-hill, and kicked it to pieces, out of which a swarm of bees proceeded, attacked the son, and drove him from that part of the country. Makkabba being considered a magician, the story is credited. Maketzee said, that though he had travelled over the whole country, he had never found such a man as Makkabba; and though he was glad to go with us to the Marootzee, had we been going to Makkabba, he would have bound the feet of Munamcets, and prevented him from accompanying us. "Makkabba," he said, "is a shocking fellow, he employs such powerful magic, that should he invite a neighbouring king to visit him, and that king neglects

to come, he will only pay him a visit, and he is sure to die shortly afterwards. By a visit of this kind, he killed the king of the Marootzee."

When he lived with Makkabba, he often inquired if the white men's government resembled his; if they had magic like him? To which Maketzee replied, that he did not know about their government or magic, but every thing they had was wonderful, and he instanced candles. Makkabba said No, white people were nothing compared to himself, they were not so old, and would never be able to fight with him. Maketzee asserted that Makkabba would be unconquerable, if all the nations were united against him, and although assisted by people with guns, for by his magic he could prevent the guns from going off, and defeat all their attempts.

During his residence at Maleeta, Makkabba had a commando against some nation every moon, while the moonlight continued, and returned when the nights got dark. By his magic he is said to overcome elephants, he has only to whistle, and these animals will come and quietly permit their legs to be cut off. Here Maketzee seriously inquired if white men had any magic of that kind. Makkabba, he also added, digs up a certain kind of bulb, introduces a medicine into it, and puts the bulb again into the ground. When a rhinoceros

happens to approach that plant, he is unable to move from the spot, and is easily killed. When a great king is killed, he cuts open the breast, and extracts the fat from the entrails, and afterwards the marrow from the back-bone, which he boils together, and when sick, by putting a little of it into his nose and ear, he is cured. He must acknowledge him to be a great and wonderful man; in some respects a man, but in others a God. He eats from morning to evening, and is generally surrounded by several of his wives, with only one servant present, while all his people must keep at a respectful distance. "He will have spies upon you," continued the narrator, "in the Marootzee country, and wherever you go, to inform him of every thing that is done. He lately attacked the Maleete, a people lying to the eastward of the Marootzee, and took many of their cattle."

Maketzee here stated that the nations beyond the Maleete are the Bopoola, Bopooana, Bapiri, a second Bapiri, Bohadpoo, Moolehey, Matchakwa, Morrimussanee, Bahatchoo, Bapoogey, Bapo, Bakohey, Maheheroo, Bopereess, Mochacha, Omaribai, Selutana, Makotee-Sebatya. The country inhabited by these different tribes he described as lying to the east and north-east of Kurreechane, adding that, "when you come to the Bahatchoo there is a great river so broad that you can scarcely see to the other side. It

runs into a great water that would frighten you to look at. Its course is toward the rising sun.' Probably the river runs into a frith or bay which ends in the sea.

The beads are brought first to a nation called Maklak, by a people whose language he could not understand, the beads are not in rows, [or strung] but loose, and are exchanged for elephants' teeth. When they arrive at a town with their oxen and beads, they halt at the outside, and enter the town on foot to transact their business. All the nations beyond the Marootzee, are similar to them in their manners, customs, and method of building houses. Their large towns are hardly ever more than a day's journey from each other, so that there is no occasion to sleep in the fields. He visited the Bahatchoo last year. He lives at present in the city of Mashow with many of his people, over whom he is captain, and travelled with us from Mashow to Kurreechane. He was the most industrious native in our company, being always employed in making and carving wooden spoons, and during our residence at Kurreechane he constantly assisted the captain, with whom he lodged, in making skin cloaks. The voracity of his appetite for flesh, however, was nearly equal to that of Pelangye's.

Farther particulars concerning Makkabba, King of the Wanketzens, by Maketzee.

MAKKABBA, King of the Wanketzens, was son of Maleeta,* hence when spoken of, he is often called Moree-Maleeta, or son of Maleeta, whose father was Mungallee, the son of another Makkabba. Maleeta, in his wars with the Marootzee, greatly lessened their population. In one of the battles the father of the present Regent of the Marootzee was killed.

About thirty years ago, Makkabba succeeded his father, and it is said that he poisoned him for the sake of obtaining one of his wives, to whom he was attached, and who is still alive. He resides at Meleeta, which is a considerable city, surrounded with rich pasturage for the cattle, and abounding with trees, but there is only a small stream of water.

Makkabba is reported to be about fifty years of

* In my former Journal, page 295, the names of Makkabba's father and grandfather were stated to be Wanketz. This last account is likely to be more correct, being received from one who resided for some time with him.

age, he is upwards of six feet in height, but of a slender make, has a prominent chin, with two projecting teeth which raise his upper lip, and is said never to look a person in the face, to whom he is speaking. He has at present about twenty wives, all of whom have separate houses, built in the form of a circle. He does not usually sleep during the day, but when this happens, Maketzee asserted that his people were sure an army from some nation was marching to attack their cattle, and they hasten out of the city to defend them. Chooss is his eldest and only surviving son, having murdered all the others, from a fear, it is supposed, lest they should murder him, as he had murdered his father. Chooss, when he is sick, will not take medicine from his father, lest poison should have been mixed up with it.

The first commando in which Makkabba engaged was during the lifetime of his father, against the Boquain nation, and he succeeded in capturing many of their cattle. On a second expedition against the same people he was equally successful, and took Seechangway, their king, prisoner, whom he soon afterwards liberated. On a third attack he slew Seechangway, which so enraged the Boquains, that they rallied and made a furious attack upon Makkabba, killed many of his people, and captured a great number of their cattle.

Makkabba wears on his breast the *os humeri*, or bone of a king's arm whom he had slain, round which he has tied the hair of a knoo, that had been killed by a lion. When he feels fatigued on a commando, he dips the knoo's hair in water, which, hanging wet on his breast, he says, revives his spirits, and enables him to proceed with vigor.

Maketzee said his commandoes had been so numerous that they could not be told. In one of them he killed Weckanye, a great captain of the Marootzee. He once drove away his uncle from Kanye, where he lived, and murdered his children by magic. He is very arbitrary. When people from a distance bring articles to exchange, he takes the whole, and will not permit his people to obtain any thing; which is worse than the King of Kurreechane, who only requires of strangers to make him the first offer of the articles they bring to exchange, and if they are not satisfied with his offer, they are at liberty to barter with any of his people. This tyrant of South Africa frequently puts to death his own servants, when they do any thing that displeases him.

He and his people possess cattle in abundance, which the inhabitants of Lattakoo account for in a way satisfactory to themselves. There

is a large deep hole, say they, in the Wanketzen country, down which Makkabba has only to call, and the cattle come up to him.

Makkabba once sent some oxen as a present to Mateebe, in order to gain his friendship; but immediately on their being presented to him, he thrust his spear into them, and killed them. This is considered a great insult by the person who sends such a present. Mateebe will not even receive a bowl or dish from that nation, he says all are poisoned.

Being desirous to learn the cause of Mateebe's uniform hatred to Makkabba, I inquired of Munameets, his uncle, who said, that long ago, in consequence of a defensive and offensive treaty existing between the Matchappees and Boquains, (a nation beyond the Wanketzens,) Mateebe joined them in an attack upon the Wanketzens. Makkabba not only defended himself, but beat them off with great slaughter. Ever since Mateebe has abhorred him.

He added, that Makkabba kept his people in complete subordination. That none can either call upon him, or speak to him out of doors, unless invited.

The Wanketzens wash their bodies, instead of painting them like the other nations.

BRIEF ACCOUNT OF MOREE,

A Tammaha woman, who travelled a few days with our waggons.

MOREE, [or Medicine,] a Tammaha woman, was born near the town of Marabogh. Her father's name was Incopetz, her mother's Lebooay. Her father died by the hand of God, [their manner of expressing a natural death;] her mother died among the Macquainas. Her husband's name was Marooa-peloo, he was killed by the naked Caffres. She had two daughters married at Old Lattakoo, and has often been in danger during the attacks of different tribes. She was ignorant of her age, but said she had grown up while Mashow still lived, meaning before his death. She lived for some time in the Matchappee country with John Kok, (Missionary from the Cape Society,) and was present when he was murdered at the Krooman River. She said Mashow was alive the first time I visited Lattakoo, but could not explain when he died, having forgotten how many moons had been since his death.

Her father was a Tammaha captain, but had all his cattle carried off by the Corannas. After

his death her two daughters supported her. She lost her right eye in consequence of eating some animal that died of disease, which gave her the Hottentot sore, discovered first by a swelling, that afterwards becomes black, and is never cured, they say, till the black part rots out. Asking her if she knew any thing of God, or of her soul, she said, none knew these things of themselves.

CHAP XXVII.

DEPARTURE OF MASHOW AND ARRIVAL AT MERIBOHWHEY.

MAY 21.

ABOUT sunrise we began to prepare for our final departure in the presence of many spectators. One man, to express his joy at our visit, said, his heart was as white as milk on account of it. At half past nine, A. M. all being in readiness, we left Mashow. A considerable concourse of people accompanied us about two miles, when they left us in a body, except the King and three of his servants, who walked with us about five miles, to one of his cattle-places, to give us a bag-full of thick milk. Munameets was overheard inquiring of the King what he thought of these white people, now that they had left him without asking presents or seeking gain by trading. The King replied, that he thought very favorably of them, and should be glad when some of them came to live at Mashow.

We did not take the road across the mountains, but preferred going by a plain to the eastward of them, which was beautifully covered with the mimosa tree, retaining a lively green, though near the middle of their winter. Our guides had conducted us on our journey to Mashow from Lattakoo, by the mountain road, thinking it nearer, without reflecting on the difficulties it opposed to waggons.

Therm. at eight A. M. 48: noon 72.

At four P. M. we arrived at the Tammaha Town of Meribohwhey, when almost the whole population came out to receive us. As all their corn had been cut down and got in, a great number of women were in the crowd; but when we were there before, the harvest had not been gathered in, and the females were occupied the whole of the day in driving away the birds from the corn. We found the same warlike messengers from the Wanketzens in this town, pressing the same object, but without any success. Possibly the conversations we have had with the chiefs of the different nations may render them at least more cautious of engaging in such iniquitous undertakings.

A large congregation attended the evening worship; many made remarks to each other so

loud that they disturbed us much; Munameets went out and drove the disturbers away.

In the Marootzee country, in winter, the wind generally blows from the N.E., in the Mashow country from the S.E.; and in the Tammaha, during the day from the N.W., and in the night from the S.E.

THE END OF THE FIRST VOLUME.

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